آدَابُ وَأَدْعِيَةُ النَّبِيِّ ﷺ

فِي زِيَارَةِ الْمَرِيضِ وَفِي الصَّلَاةِ عَلَى الْجَنَازَةِ

ETIQUETTES & SUPPLICATIONS OF THE PROPHET ﷺ FOR

VISITING THE SICK & PRAYER FOR THE DECEASED



مِنْ كِتَابِ

'فِقْهِ الأَدْعِيَةِ وَالأَذْكَارِ'

لِلشَّيخ عَبْدِالرَّزَّاقِ بْنِ عَبْدِالْمُحْسِنِ الْبَدْرِ

TAKEN FROM

'FIQH AL-AD'IYAH WAL-ADHKĀR'

SHAYKH 'ABDUR-RAZZĀQ IBN 'ABDUL-MUHSIN AL-BADR

آداب وأَدعِية النَّبِـيِّ ﷺ فِي زِيَارَةِ الْمَرِيْضِ وَفِـي الصَّلاةِ عَلَى الْجَنَازَةِ

مِن كِتَابِ

' فِقهِ الأَدعِيةِ والأَذكَـار '

لِلشَّيخِ عَبدِالرَّزاق بن عبدالـمُحسِنِ البَدْر

Etiquettes & Supplications of the Prophet ﷺ For Visiting the Sick And Prayer For the Deceased

Taken from
'Fiqh al-Ad'iyah wal-Adhkār'
Shaykh Abdur-Razzāq ibn Abdul-Muhsin al-Badr

Plus: 'This Is My Will'

Etiquettes & Supplications of the Prophet ﷺ

For Visiting the Sick

And Prayer For the Deceased

First Edition 1439AH / 2018CE

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Transliteration Table

ع	‘	This is the letter ‘Ain.	خ	Kh	
أ	A	About [This is the letter Hamzah]	ل	L	Look
آ	Ā	Ā [When *Alif* is being used as a long vowel]	م	M	Man
ب	B	Box	ن	N	Nurse
د	D	Door	و	Oo	Pool [when *waw* is used as a long vowel]
ض	D	heavy “**d**” sound	ق	Q	Queen (a heavy “k” sound made at the back of the mouth, just above th throat)
ذ	dh	These, those [must be distinguished from the ‘th’ in ‘think’ and ‘thought’]	ر	R	Rabbit (it is *not* heavy like r in English)
ظ	dh	“th” sound as in “these” but heavier	س	S	Sea
ي	ee	Feet [When *Yā* is being used as a long vowel]	ص	S	Heavy “s” sound
ف	F	Fish	ش	Sh	Ship
غ	gh	The sound you make when gargling	ت	T	Tan
ح	H	Heavy “ h” sound	ط	T	Heavy “ t” sound
هـ	H	Hat	ث	Th	Think, Thought [must be distinguished from the ‘th’ in ‘this’ and ‘these’]
إ	I	Ink	و	W	Water [when *Waw* is used as a consonant]
ج	J	Jar	ي	Y	Yarn [when *Yā* is used as a consonant]
ك	K	Kit	ز	Z	Zebra

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Translator's Introduction

In the Name of Allāh, the Beneficent, the Merciful. And may the praise of Allāh in the highest assembly of the angels and safety and security be upon His Servant and Messenger Muhammad (SallAllāhu Alaihi wa Sallam).

Indeed, dealing with sickness - of ourselves or others - the *approach* of death and death itself is from among the most important affairs that every one of us must give attention to. No human being will be free from at least one or more of these affairs. Even if it was decreed by Allāh that a human being neither became sick, nor experienced someone dear to him becoming sick - then, at least, every one of us must experience death.

Allāh, the Most High, declares emphatically:

﴿كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَـٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ
وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَـٰعُ ٱلْغُرُورِ ١٨٥﴾

'Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).' [Qur'ān, 3:185]

Hence, the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) reminded us of the necessity to prepare for death.

On the authority of al-Barā', (RadiyAllāhu 'an-hu) who said: 'We were with the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) on the occasion of a funeral. So, he sat at the edge of the grave and shed tears until the soil (of the ground) become moistened. Then, he said: O my brothers! Prepare yourselves for the likes of this (i.e. the inevitable death).' [Saheeh Ibn Mājah, no. 3402/4270. Imām al-Albānee (Rahimahullāh) said that it is *Hasan* (good, acceptable). See: *as-Saheehah*, no. 1751]

Please consider the following points:

The Bounties for Which Gratitude is not Shown

The Prophet (SallAllāhu Alaihi wa Sallam) said, "**There are two bounties which most people lose out on: *good health* and spare time.**" [Saheeh Al-Bukhāree]

Health is one of the greatest bounties that Allāh has bestowed on us. Yet, most people do not recognize and/or appreciate it except for those who fall ill.

Similarly, how many blessing have we neglected and how many blessings have we fallen short in regard to the obligation of being grateful for them? The greatest of these blessings and the most magnificent of them being the blessing of true *Emān* and right guidance.

Beware of Having Bad Thoughts About Allāh

Beware of having bad thoughts about Allāh, and becoming angry and impatient due to sickness or the death of a loved one. The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said, "**Verily, Allāh the Mighty and Majestic says, 'I am as my servant thinks of Me. If he thinks good of Me, then he will have good. If he thinks evil of Me, then that is what he will get.**" [Saheeh Ibn Hibbān, See: *As- Saheehah*, no. 1663]

Being Tested Is the Sign of Allāh's Love

It has been narrated from Anas bin Mālik (RadiyAllāhu 'an-hu) that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said, "**Verily, the greatness of the reward is in accordance with the greatness of the test. Verily, if Allāh loves a people He tests them. So whoever is pleased (with what He has decreed), then he will have (His) good pleasure (as his reward), and whoever is displeased (with what He has decreed), then he will have (His) displeasure (as his reward).**" [At-Tirmidhee]

Being Tested is the Path to Paradise

﴿وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ
﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ
وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾﴾

"And certainly, We shall *test* you with something of fear, hunger, loss of wealth, lives and fruits, but give *glad tidings* to those who are patient. Who, when afflicted with calamity, say: 'Truly, to Allāh we belong, and truly, to Him we shall return.' They are those on whom are the *Salawāt* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones." [Qur'ān, 2:155-157]

It has been narrated from Ibn Mas'ood (RadiyAllāhu 'an-hu) that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said, "**There is no Muslim who is afflicted by some harm, whether it is sickness or other than it, except that Allāh causes some of his sins to fall away because of it, just like the leaves of a tree fall.**" [Saheeh Muslim]

Ease Will Definitely Come After Difficulty

This is the *Sunnah* (Way) of Allāh with His creation. He has not made any difficulty except that He has given ease after it. Allāh says,

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾﴾

**"So verily, with hardship comes relief,
verily with hardship comes relief."** (Qur'ān, 94:5-6)

The Continued Reward

Abu Musā Al-Ash'aree (RadiyAllāhu 'an-hu) narrated that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said, "**If the servant (of Allāh) becomes *ill* or travels, Allāh the Most High writes for him the same reward for what he used to do when he was *healthy* and at home (i.e. not traveling).**" [Saheeh Al-Bukhāree]

For Every Illness There is a Cure

It is narrated from Abu Hurairah (RadiyAllāhu 'an-hu) that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said, "**Allāh has not sent down any disease, except that He also sent down its cure.**" [al-Bukhāree and Muslim]

However, the cure – by the permission of Allāh – must be accompanied by certain matters:

From them is that the person must have trust in Allāh, seek refuge in Him, and have good thinking/expectation concerning Him. Prophet Ibrāheem (Alaihis-Salām) declared with strong conviction,

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝٨٠﴾

"And when I am sick He (Allāh) cures me." (Qur'ān, 26:80)

From those matters that should accompany the cure is the person's use of prayers (***ar-Ruqyah***)[1] that have been sanctioned in the Qur'ān and the *Sunnah*. Allāh says:

﴿ وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴾

"And We send down from the Qur'ān that which is a cure and a mercy for the believers." (Qur'ān, 17:82)

Therefore, one must strive to use supplications for oneself from the Qur'ān and that which has been reported in the Prophet's (SallAllāhu Alaihi wa Sallam) *Sunnah*. This is of the most beneficial means of removing illness and suffering.

Examples of this are the recitation of *Soorah Al-Fātihah*, *Soorah Al-Baqarah*, *Soorah Al-Ikhlās*, *Soorah Al-Falaq*, *Soorah An-Nās* and other *Soorahs* of the Qur'ān, as all of the Qur'ān is a healing and a mercy.

[1] See: *Ruqyah* at page 19, footnote no. 21.

It is also narrated from 'Ā'ishah (RadiyAllāhu 'an-hā) that the Prophet (SallAllāhu Alaihi wa Sallam) used to visit some of his family who were ill and he would wipe his right hand on them while saying, "**Oh Allāh! Lord of the people! Remove the affliction and grant healing. For You are the One Who cures and there is no cure except for Your cure. It is a cure that leaves behind no sickness.**" [al-Bukhāree and Muslim]

However, these supplications and prayers require a *humble heart*, true *humility* and *sincere conviction.*

You should also seek help through **ritual prayer** (*As-Salāh*). Allāh says:

﴿ وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ٤٥ ﴾

"And seek help (from Allāh) with patience and prayer (*As-Salāh*)..."
[Qur'ān, 2:45]

You should also give more ***charity***. It is narrated from Abu Umāmah (RadiyAllāhu 'an-hu) that the Prophet (SallAllāhu Alaihi wa Sallam) said, "**Treat your sick by giving charity.**" [Saheeh Al-Jāmi' of Al-Albānee, no. 3358]

You should only treat your illness with those things that have been reported (in the Qur'ān and *Sunnah*) to contain cures. Examples of this are **honey, black seed, ZamZam** water and **cupping** (blood-letting).

You should treat your illness with that which Allāh has permitted of the **lawful medicines**, since seeking cure in medicines that are forbidden has been prohibited.

The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said, "**Verily Allāh has sent down sickness and cure, and He has made a cure for every sickness. Therefore, treat your sicknesses, but do not treat your sicknesses with that which is forbidden.**" (Abu Dāwood)

The Contents of this Book

The book before you - though small in size - covers a number of topics of great importance, all of which are related to sickness and death, including the following:

What is to be said *to* the sick person and *in the presence* of a dying person; what is to be said *by* the dying person and what is incumbent *upon the dying person* to give care to and take notice of; what is to be said in the prayer for the deceased (i.e. the *Janāzah Salāh*) and what is to be said at the time of burying the deceased and after it; in addition to what is said to the near relatives at the time of offering condolences to them and what is to be said at the time of visiting the graves.

Finally, we have attached two very important appendices full of beneficial advice, instruction and guidelines related to: 1. *al-Waseeyah* (i.e. the 'Will') which every living, responsible, Muslim is in dire need of, and 2. From the Fatāwā of Imām al-Albānee (Rahimahullāh): The manner of instructing the *dying person* to recite the *Shahādah* (*Talqeen*).

The Explanation

It is our sincere hope that the contents of this book will help and encourage a believer to become more *conscious* of - and more *attentive* to - his or her behavior while visiting the sick and dying, performing the *Janazah* prayers and visiting the graves.

This small guide to etiquettes and supplications related to sickness and death is taken from **'Fiqh al-Ad'iyah wal-Adhkār'** (Understanding the Words of Supplication and Remembrance)[2] by Shaykh Abdur-Razzāq ibn Abdul-Muhsin al-Badr (may Allāh protect and preserve him and his father).

Memorization

The Arabic text, followed by its transliteration, has been included to facilitate the *memorization* of each of the supplications contained in this book. It is hoped that whoever recites these supplications, with *reflection* and *contemplation* upon their meanings, and *belief* in their truthfulness in

[2] Chapters 158 - 161, Fiqh al-Ad'iyah wal-Adhkār, pgs. 224 – 244.

his/her heart, will be responded to by Allāh, *as-Samee' al-Mujeeb* (The One Who Hears and Responds) and will also earn a great *reward* and the *pleasure* of their Lord!

May Allāh, the Most High, reward generously everyone who contributed to this project, those who *reviewed* it or typed it, made possible its printing and distribution, or helped in any way. I am particularly grateful to my wife and children, my brother Abdul-Latif and nieces Batlah, Huda and Sumiyya, as well as my close friends Amjad Khan, Mu<u>h</u>ammad Shamil, Abu Hudhaifah, Niaz Kazi, Zakee Muwwakkil and Mu<u>h</u>ammad Rashid [among many others] without whose *consistent* support and assistance - after Allāh, the Most High - this work may not have been completed.

Abu Mu<u>h</u>ammad (A.R. Shākir)

24th Rajab 1439 A.H.

(10th April 2018 C.E.)

Indeed, Islām has come with the encouragement of paying attention to the rights of the sick, as well as the regular visiting of the sick, supplicating that he be cured and granted well-being, along with clarification of the types of supplications that are best to be recited at the time of visiting the sick.

All of this care and attention, commitment and supplicating springs from the fact that the condition of the true believers is as though they are one soul [i.e. as though they are all members of one body, sharing hopes and pains]. Hence, that which brings joy to one of them, brings joy to them all. And what causes pain to one of them, causes pain to them all.

In the two *Saheehs* (i.e. Saheeh al-Bukhāree and Saheeh Muslim), on the authority of an-Nu'mān ibn Basheer (RadiyAllāhu 'an-humā), who said that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'The likeness of the believers in their love for one another, their mercy towards one another and the compassion and sympathy towards one another is like the example of one body [i.e. like they are parts of the same body]. When one member or part of the body experiences pain, the remaining parts of the body share in that pain, through sleeplessness and fever.[3]

In a narration in Saheeh Muslim, it has: 'The Muslims are like one man, if/when his eye is in pain, his whole being is in pain; and if/when his head is in pain, his whole being is in pain.'[4]

For this reason, visiting the sick has been legislated (in Islām), for the comfort and consolation of the sick and to ease the (difficulty of the) affair upon them. And this has been made one of their rights.

In Saheeh Muslim, on the authority of Abu Hurairah (RadiyAllāhu 'an-hu), that the Prophet (SallAllāhu Alaihi wa Sallam) said: 'The rights of a Muslim upon a Muslim are six: When you meet him, greet him [saying: *'As-Salāmu*

[3] Saheeh al-Bukhāree, no. 6011, and Saheeh Muslim, no. 2586.
[4] Saheeh Muslim, no. 2586.

Alaikum']; when he makes an invitation to you, accept it; when he asks you for sincere advice, give him sincere advice; when he sneezes and then praises Allāh, supplicate for him that Allāh have mercy upon him; and when he falls ill, visit him; and when he dies, follow his funeral procession.'[5]

Many textual evidences have come to us clarifying the virtue and excellence of visiting the sick, as well as the magnificence of its reward with Allāh.

Imām Muslim has recorded in his Saheeh (authentic collection of Hadeeth), on the authority of Thawbān (RadiyAllāhu 'an-hu), the freed-slave of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam), who said: the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'The one who visits the sick person will be in gardens of paradise, until he returns (from the visit).'[6]

In another narration, the Prophet (SallAllāhu Alaihi wa Sallam), said: 'Whoever visits a sick person will remain in the *Khurfah* of paradise.' It was said: O Messenger of Allāh (SallAllāhu Alaihi wa Sallam)! What is the *Khurfah* of paradise? He (SallAllāhu Alaihi wa Sallam) said: 'Its fruits.'[7]

This means that the one who visits the sick will be in the gardens of paradise, taking from it whatever he wills, and harvesting from it whatever he desires.

At-Tirmidhee has reported from Abu Hurairah (RadiyAllāhu 'an-hu) that he said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'Whoever visits a sick person or visits a brother of his for the sake of Allāh, will have a caller call out to him (saying): (May Allāh) cause *you* to be good and make *your efforts* good, and grant you a high station in paradise.'[8] And the *Ahaadeeth* (narrations) concerning this matter are plentiful.

It is commendable for a Muslim when visiting a sick person to put him at ease, make him feel like his situation is not so bad, remind him of the

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[5] Saheeh Muslim, no. 2162.
[6] Saheeh Muslim, no. 2568 (39).
[7] Saheeh Muslim, no. 2568 (42).
[8] Sunan at-Tirmidhee, no. 1931. Al-Albānee (Rahimahullāh) declared it to be *Hasan* (good, reliable) in: '*Saheeh at-Targheeb*', no. 3474.

reward of Allāh and that the sickness is a means of expiation of sins for him as well as a purification.

In Saheeh al-Bukhāree, on the authority of Ibn 'Abbās (RadiyAllāhu 'an-humā): who said: the Prophet (SallAllāhu Alaihi wa Sallam) entered upon a bedouin to visit him due to his sickness. The narrator said: Whenever the Prophet (SallAllāhu Alaihi wa Sallam) entered upon a sick person to visit him, he would say:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

Lā Ba's(a), Tahoor(un), In Shā Allāh.

'[This sickness is] not harmful. Rather, it is a means of purification, if Allāh Wills.'

The sick bedouin responded saying: You said that it is a means of purification! No way! Rather, it is a fever boiling up inside an old man, causing him to visit the graves (i.e. causing his death). The Prophet (SallAllāhu Alaihi wa Sallam) said: 'Then, yes (it is as *you* say).'[9]

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): '... **it is a means of purification, if Allāh Wills...** - means: *It is* a means of purification for you *from your sins*, i.e. that which purifies you from (the evil effects or consequences of) your sins.[10]

In the Sunan of al-Imām Abu Dāwood, on the authority of Umm al-'Alā (RadiyAllāhu 'an-hā), who said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) visited me while I was ill. So, he said: 'Accept the good tidings, O Umm al-'Alā! Indeed, the sickness experienced by a Muslim is the means by which Allāh removes one's sins, in the same way that fire removes impurities from gold and silver.[11]

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[9] Saheeh al-Bukhāree, no. 5656.
[10] Here the author explains this expression from a grammatical perspective, stating that the word '*Tahoor*' (a means of purification) is the *predicate* of the sentence, wherein its *subject 'Huwa'* (It is) has been omitted.
[11] Sunan Abu Dāwood, no. 2688. Al-Albānee (Rahimahullāh) declared it to be *Saheeh* (authentic) in: '*Saheeh at-Targheeb*', no. 3438.

In the Saheeh of Muslim, on the authority of Jābir ibn Abdullāh (RadiyAllāhu 'an-humā), who said that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) entered upon Umm as-Sā'ib or Umm al-Musayyib (RadiyAllāhu 'an-hā) and said: 'What has befallen you, O Umm as-Sā'ib or Umm al-Musayyib, causing you to tremble or shiver?' She said: (It is from) fever. May Allāh not bless it! He (SallAllāhu Alaihi wa Sallam) said: 'Do not curse the fever. Indeed, it removes the sins of the children of Ādam, just as the bellows (of the blacksmith) removes the impurities of iron.'[12]

Al-Bukhāree has reported in '*al-Adab al-Mufrad*', on the authority of Sa'eed ibn Wahab, who said: I was with Salmān (RadiyAllāhu 'an-hu), while visiting a sick person in *Kindah*. So, when he entered upon (the sick person), he (Salmān) said: "Accept the good tidings, for indeed the sickness experienced by a believer is made by Allāh to be a *Kaffārah* (a means of expiation of his sins) as well as a *Musta'tiban* (cause of reflection upon one's errors and mistakes). [On the other hand], the sickness experienced by the corrupt, sinful person is like the camel whose feet have been tied down by its owner and then let loose, while it does not know *why* it has been tied down or *why* it has been set free?"[13]

So, he (Salmān) gave him the glad tidings and reminded him that the calamities which befall the believer in his body are all means of expiation for his sins. This is like that which is in the two *Saheehs* (i.e. Saheeh al-Bukhāree and Saheeh Muslim), on the authority of Abu Hurairah (RadiyAllāhu 'an-hu), from the Prophet (SallAllāhu Alaihi wa Sallam) who said: 'The Muslim is not afflicted with fatigue (*nasab*), nor sickness (*wasab*), nor worry (*hamm*), nor grief (*huzn*), nor any kind of hurt or harm (*adhā*), nor severe distress (*ghamm*), not even the prick of a thorn - except that Allāh will expiate his sins due to it (i.e. any of the above mentioned matters).'[14]

As for the statement of Salmān (RadiyAllāhu 'an-hu): '...and a ***Musta'tiban...'*** means that - in his sickness - it will be made possible for him to be reminded of his sins, and come to know his mistakes and

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[12] Saheeh Muslim, no. 2575.
[13] *al-Adab al-Mufrad*, no. 493. Al-Albānee (Rahimahullāh) declared it to be *Saheeh* (authentic) in: '*Saheeh al-Adab*', no. 379.
[14] Saheeh al-Bukhāree, no. 5642, and Saheeh Muslim, no. 2573.

shortcomings to an extent that would not be made possible for him during his state of good health and well-being.

At this point, his sickness will be a cause of reprimanding himself for his shortcomings and pushing him to retreat from his wrongdoings and seeking the good pleasure (of Allāh). This is relative to the believer.

As for the corrupt sinful person, his affair - when he becomes sick - is like the affair of the camel whose feet has been tied up with a rope by its owner and then let loose. So, he does not know *why* he has been tied down or *why* he has been set free. Hence, he continues in his sin and error, going to the extremes in his sin and corruption, without there being any *lesson* for him in his sickness, nor does his sickness become a cause of *admonishment* for him.

And it is incumbent upon the one who intends to visit a sick person that he chooses the appropriate or suitable time for his visit. The reason for this is because the objective of the visit is to bring comfort to the sick person and soothe his heart - not to make difficulty for him.

For this same reason, it is upon the visitor to avoid lengthening the duration of his stay and sitting with the patient, unless the patient himself desires him to stay and there is a benefit in his sitting (for a long time), and that it be in the interest of the *patient* to do so.

It is from the *Sunnah* that the visitor sits at the head of the sick person. It is recorded in '*al-Adab al-Mufrad*' by al-Bukhāree (Rahimahullāh), on the authority of Ibn 'Abbās (RadiyAllāhu 'an-humā), that he said: Whenever the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) would visit a sick person, he would sit at his head. Then, he would say seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيَكَ

As-'a-lul-lāhal-'Adheem(a), Rabbal-'Ar-shil-'A-dheem(i), an –yash-fi-yak(a).

I ask Allāh, the Supreme, Lord of the Magnificent Throne,
to make you well. (To be recited seven times)

So, if his appointed term (of life) is going to be delayed, he will be cured from his sickness.[15]

From the *Sunnah* is that the visitor places his hand upon the body of the patient at the time when he intends to supplicate for him.

In the two *Sahee̲hs* (i.e. Sahee̲h al-Bukhāree and Sahee̲h Muslim), it is recorded that when the Prophet (SallAllāhu Alaihi wa Sallam) visited Sa'd ibn Abi Waqqā̲s (RadiyAllāhu 'an-humā), he placed his hand on his forehead, then wiped his hand over his face and his stomach. Then, the Prophet (SallAllāhu Alaihi wa Sallam) said:

اللَّهُمَّ اشْفِ سَعدًا

Allāhum-ma-sh-fi Sa'd(an)

O Allāh! Cure Sa'd.[16]

In placing the hand upon the sick person is a means of putting him at ease, a means of coming to know the severity of his sickness or mildness of it, and gentleness towards him.

Additionally, it is incumbent upon the visitor to advise the sick person that he supplicate (for himself), and that he (i.e. the visitor) not say in the presence of the sick person anything except that which is good.

In the Sahee̲h of Muslim, on the authority of Umm Salamah (RadiyAllāhu 'an-hā), that she said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'If you are in the presence of the sick or deceased, then you must say that which is good (*khair*), for indeed the angels say *Āmeen* to whatever you say (i.e. they ask that your supplication be accepted).'[17]

Likewise, it is incumbent upon the visitor to select the supplication which is most comprehensive, and to eagerly seek out those supplications which have been transmitted from the Prophet (SallAllāhu Alaihi wa Sallam),

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[15] *al-Adab al-Mufrad*, no. 536. Al-Albānee (Rahimahullāh) declared it to be *Sahee̲h* (authentic) in: '*Sahee̲h al-Adab*', no. 416.
[16] Sahee̲h al-Bukhāree, no. 5659, and Sahee̲h Muslim, no. 1628.
[17] Sahee̲h Muslim, no. 919.

since these are blessed supplications which encompass all good, and which are free from mistakes or errors.

For example, he may say:

اللَّهُمَّ اشْفِ فُلانًا

Allāhum-ma-sh-fi fulān(an)
O Allāh! Cure So-and-So.

Or he might say:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

Lā Ba's(a), Tahoor(un), In Shā Allāh.

'[This is] not harmful. Rather, it is a means of purification, if Allāh Wills.'[18]

Or he might recite seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيَكَ

As-'a-lul-lāhal-'Adheem(a), Rabbal-'Ar-shil-'A-dheem(i), an –yash-fi-yak(a).
I ask Allāh, the Supreme, Lord of the Magnificent Throne, to make you well.[19]

Or he might say:

اللهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ، اشْفِهِ أَنْتَ الشَّافِي،
لَا شِفَاءَ إِلَّا شِفَاؤكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا

Allāhum-ma Rab-ban-Nās(i), Adh-hibil-Ba-'s(a), Ish-fi-hi, Anta-sh-Shā-fee,
Lā Shi-fā-'a il-lā Shi-fā-'u-k(a), Shi-fā-'an Lā Yu-ghā-di-ru saqama(n).

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[18] Saheeh al-Bukhāree, no. 3616, 5656. The Hadeeth related to this supplication is mentioned in the beginning of this chapter.
[19] Sunan at-Tirmidhee, no. 2083; Sunan Abi Dāwood, no. 3106. al-Albānee declared it to be Saheeh (authentic) in *Saheeh al-Jāmi' as-Sagheer*, no. 5766.

Oh Allāh! Lord of the people! Remove the affliction and cure him. You are the One Who cures and there is no cure except Your cure, a cure that leaves behind no sickness.[20]

The *Ahādeeth* (narrations) concerning this have preceded.

Otherwise, the visitor may perform *ruqyah*[21] by reciting (over the sick person) the *'Opening'* chapter of the Qur'ān (*al-Fātihah*), or the three chapters of Qur'ān known as *al-Mu'awwidhāt.*[22]

The hadeeth of Abu Sa'eed al-Khudree (RadiyAllāhu 'an-hu)[23] and the hadeeth of 'Ā'ishah (RadiyAllāhu 'an-hā)[24] concerning this have preceded.

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[20] Saheeh al-Bukhāree, no. 5743.

[21] *Ruqyah* is a legislated means of seeking a cure, through recitations of Qur'ān or words authentically reported from the Messenger of Allāh (SallAllāhu Alaihi wa Sallam).

[22] Soorah an-Nās (no. 114), soorah al-Falaq (no. 113) and soorah al-Ikhlās (no. 112).

[23] On the authority of Abu Sa'eed al-Khudree (RadiyAllāhu 'an-hu): "A group of the companions of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) proceeded on a journey until they dismounted near one of the Arab tribes. They, then, requested them (the Arab tribe) to take them in as their guests, but they (the Arab tribe) refused to host them. Then, the chief of that tribe was bitten by a snake (or stung by a scorpion) and they (his people) made every effort (to cure him), but nothing benefited him. Some of them said, "If only you went to that group (of travelers) who have dismounted near you [i.e. to ask them for help], and perhaps one of them has something useful (as a cure for his sickness)?" They came to them and said, "O People! Our leader has been bitten by a snake (or stung by a scorpion) and we have made every effort (to cure him), but nothing benefited him. Does anyone of you have anything useful (as a cure for his sickness)?" One of them replied, "Yes, by Allah, I know how to treat with a *ruqyah*. But, by Allāh, we requested you to take us in as guests, but you refused to host us. Hence, I will not treat your patient with a *ruqyah* unless and until you appoint for us something as payment (for treating him)." As a result they agreed to give the travelers a flock of sheep. The man went with them (i.e. the people of the tribe) and started spitting (on the bite) and reciting: *'al-Hamdu lillāhi Rabbil-'Ālameen...'* [i.e. the *'Opening'* chapter of the Qur'ān (*al-Fātihah*)] until he (i.e. the sick leader) got up quickly and started walking as if he had not been sick. Then, the people (of the tribe) paid them that which they had agreed upon, and some of them (the Prophet's companions) said, "Let us distribute (the sheep)." But the one who treated with the *ruqyah* said, "Do not do that until we go to the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) and mention to him what has happened, and see what he will order us to do." So they came to the Messenger of Allāh (SallAllāhu Alaihi wa

One might also perform *ruqyah* by reciting:

بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ،
اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ

Bismillāhi Arqeek(a), Min kulli shay'in Yu'dheek(a),
min sharri kulli nafsin aw 'ainin Hāsidin,
Allāhu Yash-feek(a), Bismillāhi Arqeek(a).[25]

In the Name of Allāh I perform *ruqyah* upon you, from everything which harms you, from the evil of every person or envious eye. May Allāh cure you. In the Name of Allāh I perform *ruqyah* upon you.

This is the *ruqyah* which the angel *Jibreel* performed upon the Prophet (SallAllāhu Alaihi wa Sallam) when he was ill.

Alternatively, one might say that which is confirmed in the two *Saheehs* (i.e. Saheeh al-Bukhāree and Saheeh Muslim), on the authority of 'Ā'ishah (RadiyAllāhu ‘an-hā), that the Prophet (SallAllāhu Alaihi wa Sallam) used to say to the sick person:

بِسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَى سَقِيمُنَا، بِإِذْنِ رَبِّنَا

Bismillāhi Turbatu Ardinā, Bi Reeqati Ba'dinā, Yushfā saqeemunā,
Bi-Idhni Rabbinā.

Sallam) and mentioned to him (what had happened) and he said, "What has made you to know that [the *'Opening'* chapter of the Qur'ān (*al-Fātihah*)] is a *ruqyah*?! You have done the right thing. Divide (i.e. the flock of sheep) and assign for me a share with you." Saheeh al-Bukhāree, no. 5749, and Saheeh Muslim, no. 2201.

[24] On the authority of 'Ā'ishah (RadiyAllāhu ‘an-hā), that whenever the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) was sick he would recite over himself the three chapters of the Qur'ān known as *al-Mu'awwidhāt,* and blow (over his palms). So, when his pain became severe, I [i.e. 'Ā'ishah (RadiyAllāhu ‘an-hā)], used to recite these chapters over him and wipe (over him) with his own hands, hoping for the blessings of his hands (SallAllāhu Alaihi wa Sallam). Saheeh al-Bukhāree, no. 5016, and Saheeh Muslim, no. 2192.

[25] Saheeh Muslim, no. 2186.

In the Name of Allāh, with the surface soil of our land, (mixed) with the spittle (from the mouth) of one of us, our sick is healed, by the permission of our Rabb (Lord and Creator).[26]

It is upon those who have good health - upon seeing those who are sick - to let it be an admonition and a lesson (for him), and that he praise Allāh for the blessing of good health and well-being, and that he ask Allāh, the One Free From All Imperfections, for protection [from every harm and evil].

We ask Allāh, the Generous, that He cure our sick, and all those who are sick from among the Muslims; and that He decree for all of us good health, safety and well-being. Indeed, He is the One Who Hears and Responds [to our supplications].

[26] Saheeh al-Bukhāree, no. 5745, and Saheeh Muslim, no. 2194.

Discussion has preceded concerning a number of the etiquettes connected to visiting the sick and the supplications which are commendable to be said at the time of visiting a sick person.

The discussion here will concern what should be *done* and *said* in the presence of one who is approaching death, as well as what should be said by the *one who is near death.*

The most important thing here is supplicating for the dying person, and that one does not say anything in his presence except that which is good (*khair*).

In the Saheeh of Muslim, on the authority of Umm Salamah (RadiyAllāhu 'an-hā), she said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'If you visit a sick person or a dying person, then say to him that which is good (*khair*), for indeed the angels say *'Āmeen'* to what you (all) are saying (i.e. the angels ask that your supplications be answered by Allāh).'[27]

Likewise, one must be eager in encouraging/instructing the *dying person* to recite the statement of *Tawheed*, i.e. '*Lā ilāha illAllāh* (there is nothing worthy of worship except Allāh), so that these will be his final words in this worldly life.[28]

On the authority of Abu Sa'eed al-Khudree (RadiyAllāhu 'an-hu), who said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'Encourage/Instruct *your dying* to recite: '*Lā ilāha illAllāh* (there is nothing worthy of worship except Allāh).' [Reported by Muslim][29]

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27 Saheeh Muslim, no. 919.
28 See: Appendix II, page 73.
29 Saheeh Muslim, no. 916

The intended meaning of the Prophet's (SallAllāhu Alaihi wa Sallam) statement: *'your dying'*, is any one of you who is approaching death, not the one who has actually died.

And on the authority of Mu'ādh ibn Jabal (RadiyAllāhu 'an-hu), who said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'Whoever dies with his final words being: *Lā ilāha illAllāh* (there is nothing worthy of worship except Allāh), will enter paradise (*al-Jannah*).' [Reported by Abu Dāwood][30]

And on the authority of 'Uthmān ibn 'Affān (RadiyAllāhu 'an-hu), who said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'Whoever dies while *knowing* that there is nothing which deserves to be worshiped except Allāh, will enter paradise (*al-Jannah*).' [Reported by Muslim][31]

It has been confirmed in the *'Musnad'* of Imām Ahmad, from the *Hadeeth* of Anas (RadiyAllāhu 'an-hu): That the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) visited a (sick) man from the Ansār, and said to him: 'O *Khāl* (maternal uncle)! **Say**: '*Lā ilāha illAllāh* (there is nothing worthy of worship except Allāh). The man said: Am I a *Khāl* (maternal uncle) or *'Āmm* (paternal uncle)? So, the Prophet (SallAllāhu Alaihi wa Sallam) responded, saying: Rather, you are a *Khāl* (maternal uncle). The man then said: So, it will be good for me that I say: '*Lā ilāha illAllāh* (there is nothing worthy of worship except Allāh)'? Thereupon, the Prophet (SallAllāhu Alaihi wa Sallam) said: Yes!'[32]

And from the interesting things reported concerning this topic, is the story of the *Imām*, the *Muhaddith* (scholar of *Hadeeth*), Abu Zur'ah ar-Rāzee (Rahimahullāh) just before he died. It is a confirmed story, reported by more than one of the People of Knowledge[33], from Abu 'Abdullāh Muhammad ibn Muslim al-Bādee, who said:

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[30] Sunan Abu Dāwood, no. 3116. Al-Albānee (Rahimahullāh) declared it to be *Saheeh* (authentic) in: '*Saheeh al-Jāmi' as-Sagheer*', no. 6479.
[31] Saheeh Muslim, no. 26.
[32] Musnad of Ahmad, 3/154. al-Haithamee, in 'al-Majma', 5/305: 'and its narrators are *Rijāl as-Saheeh*, i.e. narrators in the chains of narration of al-Bukhāree or Muslim.
[33] It is reported by Ibnu-l-Banā in *'Fadl at-Tahleel wa Thawābuhu al-Jazeel'*, pages 80, 81. Also, a summarized version of the story is narrated by Abdur-Rahmān ibn Abi Hātim in his book: '*al-Jarh wat-Ta'deel*', 1/345, 346.

I came with Abu Hātim Muhammad ibn Idrees to Abu Zur'ah 'Ubaidullāh ibn Abdul-Kareem ar-Rāzee, while he was in the agony of death (*naz'*). So, I said to Abu Hātim: Come (over) so that we can instruct him to say the *Shahādah* (i.e. '*Lā ilāha illAllāh*). Abu Hātim said: Indeed, I am too shy in the presence of Abu Zur'ah to instruct *him* to recite the *Shahādah*. But, rather you come so that we (together) can review the Hadeeth [saying of the Prophet (SallAllāhu Alaihi wa Sallam) related to the matter], in hope that if he hears it (being recited by us) he will say it.

Muhammad ibn Muslim said: So, I began, and I said: Abu 'Āsim an-Nabeel narrated to us, saying: 'Abdul-Hameed ibn Ja'far narrated to us...then the Hadeeth caused me to tremble, until it was as though I had never heard it or read it.

At this, Abu Hātim began (i.e. to recite the Hadeeth) saying: Muhammad ibn Bashshār narrated to us, saying: Abu 'Āsim an-Nabeel narrated to us, from 'Abdul-Hameed ibn Ja'far...and then the Hadeeth caused him to tremble, until it was as though he had never heard it or read it.

At this point, Abu Zur'ah began (to recite the Hadeeth) [while he was in the agony of death (naz')], saying: Muhammad ibn Bashshār narrated to us, saying: Abu 'Āsim an-Nabeel narrated to us, saying: 'Abdul-Hameed ibn Ja'far narrated to us, from Sālih ibn Abee 'Areeb, from Katheer ibn Murrah, from Mu'ādh ibn Jabal (RadiyAllāhu 'an-hu), who said: the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: "Whoever dies with his final words in this world being: *Lā ilāha illAllāh* (there is nothing worthy of worship except Allāh)...At that moment, his soul exited (from his body) with the pronunciation of the letter 'Hā' (h) [i.e. the final letter of the statement: *Lā ilāha illAllāh*], before he said: *'he will enter paradise (al-Jannah)'*.[34]

[34] What is understood here is that instead of Allāh allowing him to *recite* these final words of the Hadeeth: *'he will enter paradise'*, He allowed him to *actualize* it (i.e. to die at the moment and actually enter the paradise), in accordance with the *promise* of Allāh, upon the tongue of His Messenger (SallAllāhu Alaihi wa Sallam) in this Hadeeth.

What Is To Be Said By The Dying Person[35]

From among the magnificent supplications which are becoming of the dying person to supplicate to Allāh with, is asking Him (the One Free From All Imperfections, Most High) for forgiveness (*al-Maghfirah*) and mercy (*ar-Rahmah*).

In the two *Saheehs* (i.e. Saheeh al-Bukhāree and Saheeh Muslim), on the authority of 'Ā'ishah (RadiyAllāhu 'an-hā), who said that she heard the Prophet (SallAllāhu Alaihi wa Sallam) just before he died, and she had listened carefully to him, [she said:] while he was leaning his back upon me, he was saying:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى

Allāhum-ma-gh-fir lee wa-r-ham-nee wa alhiq-nee bir-Rafeeqi-l-A'lā

'O Allāh! forgive me and have mercy upon me and join me in the company of *ar-Rafeeq al-A'lā* (the highest companions, i.e. in paradise).'[36] [see: Qur'ān, 4:69][37]

From that which is becoming to remind the dying person of is to have good expectations of his *Rabb* (Lord and Creator), [e.g. if you have believed in Him and tried to do good, then expect mercy and kindness from Allāh].

On the authority of Jābir ibn Abdullāh (RadiyAllāhu 'an-humā), who said: I heard the Prophet (SallAllāhu Alaihi wa Sallam) three days before his death, saying: 'No one of you should die except while he is expecting good from

[35] This subtitle was added by the translator.

[36] Saheeh al-Bukhāree, no. 4440, and Saheeh Muslim, no. 2444.

[37] Imām Ibn Uthaimeen (Rahimahullāh) said: "Who are *ar-Rafeeq al-A'lā* [in this Hadeeth]? They are the Prophets, the Truthful, the Martyrs, and the Righteous, and how excellent these companions are! This is what the Messenger (SallAllāh Alaihi wa Sallam) was saying at the time of his death..." See: Explanation of 'Riyādh as-Sāliheen', 4/495 Arabic Edition.

Allāh (i.e. in return for believing in Him and doing good deeds).' [Reported by Muslim][38]

It is reported by Ibn Abid-Dunyā in his book *'Husnu-dh-Dhann Bi-llāhi'* (Having Good Expectations of Allāh), on the authority of Ibrāheem an-Nakha'ee (Rahimahullāh), that he said: 'They used to consider it commendable to remind a person of the good things from their deeds at the time of a person's death, so that the person will have good expectations of their *Rabb* (Lord and Creator), the Mighty the Majestic.[39]

Note that no authentic Hadeeth has been confirmed from the Prophet (SallAllāhu Alaihi wa Sallam) which points to the legality of reciting anything (at all) from the Noble Qur'ān upon the dying person. As for the Hadeeth: 'Recite *Yā-Seen* upon your dying' - it is a weak (*Da'eef*) Hadeeth, which is not confirmed to be from the Prophet (SallAllāhu Alaihi wa Sallam), as it has been pointed out by more than one of the People of Knowledge.[40]

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38 Saheeh Muslim, no. 2877.
39 'Husnu-dh-Dhann Bi-llāhi', no. 30.
40 See: *'Irwā' al-Ghaleel'*, 3/150.

What Is Incumbent Upon The Dying Person To Give Care To And Take Notice Of[41]

Additionally, there are some matters which are incumbent upon the dying person to *give care to* and *take notice of*. From them is:

One: That it is necessary that he be *pleased* with Allāh's act of pre-decreeing (all affairs) and to be patient with the decree when it befalls him, so that he may earn the recompense of those who are *patient* and the reward of those who *anticipate*, *expect* and *hope* for a reward for their good deeds.

In Saheeh Muslim, it is reported from the Prophet (SallAllāhu Alaihi wa Sallam) that he said: 'Amazing is the affair of the believer. Indeed, the whole of his affair is good (*khair*); and this is not so for anyone except the believer. If happiness/prosperity (*sarrā'u*) comes to him, he is *thankful*, and hence it is good for him. And if distress/adversity (*darrā'*) afflicts him, he is *patient*, and hence it is good for him.'[42]

Two: It is incumbent upon him to be careful *not to wish for death*, even if the sickness becomes severe and the pain is excessive.

This is due to what is reported in the two *Saheehs* (i.e. Saheeh al-Bukhāree and Saheeh Muslim), from the Hadeeth of Anas (RadiyAllāhu 'an-hu) that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'No one of you must wish for death, due to some harm that has befallen him. And if one finds it necessary to do so, then he should say:

اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الوَفَاةُ خَيْرًا لِي

Allāhum-ma Ahyi-nee mā kānati-l-Hayātu Khairan Lee,

wa Tawaffa-nee Idhā kānati-l-Wafātu Khairan Lee

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41 This subtitle was added by the translator.
42 Saheeh Muslim, no. 2999.

O Allāh! Let me live, if continuing to live is better for me,

and take my life if dying is better for me.'[43]

In the *Musnad* of Imām Ahmad, it is narrated on the authority of Umm al-Fadl (RadiyAllāhu 'an-hā), that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) entered upon them, while 'Abbās (RadiyAllāhu 'an-hu) - the uncle of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) - was suffering from sickness. So, 'Abbās (RadiyAllāhu 'an-hu) expressed a wish to die, and the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said to him: 'O Uncle! Do not wish for death, for, indeed, if you are a person who does good deeds - then, if you remain alive longer, you will increase more good to your good (which you have already done) and that will be better for you. And if you were a person who had done evil - then, if you remain alive longer, and turn back from your evil, that would be better for you. So, do not wish for death.'[44]

Three: It is incumbent upon him to combine - for himself - the two qualities of hope (*ar-Rajā'*) and fear (*al-Khawf*); hoping for the mercy (*Rahmah*) of Allāh and fearing His punishment (*Iqāb*) for his sins.

at-Tirmidhee and Ibn Mājah have narrated from Anas (RadiyAllāhu 'an-hu): that the Prophet (SallAllāhu Alaihi wa Sallam) entered upon a young man while he was dying. The Prophet said to him: 'How do you find yourself?' The young man said: By Allāh! O Messenger of Allāh! Indeed, I am having *hope* in Allāh and I am *fearing* my sins. The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'These two (i.e. hope and fear) are not combined in the heart of a person - in the like of this situation (i.e. death), except that Allāh gives the person what he *hopes* for (of His Mercy) and grants him safety from what he *fears* (i.e. the punishment for his sins).'[45]

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[43] Saheeh al-Bukhāree, no. 3651, and Saheeh Muslim, no. 2680.
[44] al-Musnad, 6/339. Al-Albānee (Rahimahullāh) declared it to be *Saheeh* (authentic) in '*Saheeh at-Targheeb wat-Tarheeb*', no. 3368.
[45] Sunan at-Tirmidhee, no. 905 and Sunan Ibn Mājah, no. 4351. Al-Albānee (Rahimahullāh) declared it to be *Saheeh* (authentic) in: '*Saheeh al-Jāmi' as-Sagheer*', no. 3383.

Four: It is commendable for him to write his 'Will' (*Wasiyyah*).[46] If he owes others anything, then he must return those things to their rightful owners, if that is at all possible. Otherwise, if it is not possible, then he must write it out in his 'Will' [so that these rights of others will be fulfilled after his death].

The writing of a 'Will' (*Wasiyyah*) is an obligation, concerning his wealth and concerning the rights of others that are upon him, so that (these obligations, rights, etc.) will not be lost.

This is indicated in the two *Saheehs* (i.e. Saheeh al-Bukhāree and Saheeh Muslim), from the Prophet (SallAllāhu Alaihi wa Sallam) that he said: 'It is not the right of any Muslim person to spend two nights while he has anything that he intends to bequeath (will) to someone, except that his 'Will' is written and placed at his head [i.e. where it can *easily* be found, if he dies].'[47]

As for his writing of a 'Will' to give something from his wealth to be spent in the various avenues of charity and generosity, in order that the reward for such will reach him after his death - this is something that is highly commendable. The Legislator (Allāh) has allowed one - at the time of death - to bequeath (in a 'Will' to other than one's inheritors) - one third of one's wealth or less.

Five: It is also highly commendable for him to also advise his family (in his written 'Will') to observe *Taqwā* of Allāh, to preserve His commands, and adhere strictly to the *Sunnah* of His Prophet (SallAllāhu Alaihi wa Sallam), as well as to warn them from following desires (*al-Ahwā'*) and innovations (*al-Bida'*).

Sa'eed ibn Mansoor - in his *'Sunan'* - and others besides him, have narrated from Anas ibn Mālik (RadiyAllāhu 'an-hu) that he said: 'They (i.e. the *Sahābah*) used to write in the main body of the 'Wills': In the Name of Allāh, the Beneficent, the Merciful. This is what the son of so-and-so has advised with: That he bears witness that nothing deserves to be worshiped except Allāh, Alone, without any partners, and that Muhammad (SallAllāhu

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[46] See: Appendix I, page 53.
[47] Saheeh al-Bukhāree, no. 2738; Saheeh Muslim, no.1627.

Alaihi wa Sallam) is His worshiper/servant and His Messenger; and that the 'Hour' (of Judgment) is coming, no doubt about it; and that Allāh will resurrect those who are in the graves. And he advises whoever he left behind from his family to observe *Taqwā* of Allāh, to reconcile the differences between one another, to be obedient to Allāh and His Messenger (SallAllāhu Alaihi wa Sallam) if they were true believers. And he would advise them with that which Ibrāheem (Alaihis-Salām) advised his sons and likewise *Ya'qoob* (Alaihis-Salām), namely: 'O my sons! Indeed, Allāh has chosen for you this *Deen* (*al-Islām*), so do not die except while being *Muslim* (i.e. in a state of submission to Allāh, upon *Tawheed*).' [Soorah al-Baqarah, 2:132][48]

Six: It is incumbent that he advise them to prepare his body for burial and bury him in accordance with the *Sunnah*, to warn them from innovations (*Bida'*) [in the funeral procedures], especially if he has reason to fear the occurrence of any of this, or if innovations were prevalent in his society.

Indeed, Abu Moosā (RadiyAllāhu 'an-hu) - at the time of his death - advised, saying: 'When you go forth with my body, then walk quickly, do not follow me with a *Mijmar*[49], do not place anything upon the *Lahd* [i.e. the niche in the lateral wall of the grave] causing or making something to be between me and the dirt, do not place upon my grave any structure. And I call you to witness that I am free of blame from every *Hāliqah*[50], *Sāliqah*[51] or *Khāriqah*[52]. They said: Have you heard something about this? He (RadiyAllāhu 'an-hu) said: Yes, from the Messenger of Allāh (SallAllāhu Alaihi wa Sallam). [Reported by Ahmad][53]

We ask Allāh for all of us that we have a good ending (*Husna-l-Khitām*) and that we die upon true faith (*al-Emān*), as a result of His Favor and Generosity.

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48 *Sunan* of Sa'eed ibn Mansoor, page 126, the printed edition of Dārus-Salafiyyah.
49 a container in which incense is burned.
50 The woman who shaves the hair from her head at the time of a calamity.
51 The woman who raises her voice (wailing) at the time of a calamity.
52 The woman who tears apart her clothing at the time of a calamity.
53 *Musnad* of Ahmad, 4/397. Al-Albānee (Rahimahullāh) declared it to be *Hasan* good/acceptable) in '*Ahkām al-Janā'iz*, page 18]

What Is To Be Said In The Prayer For The Deceased

A number of *Ahādeeth* (i.e. narrations) have come to us in the *Sunnah* related to what is to be said in the prayer over the deceased (*al-Janāzah*). Its clarification is found in what follows:

It is confirmed in the Saheeh of Muslim, on the authority of 'Awf ibn Mālik (RadiyAllāhu 'an-hu), who said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) performed the prayer over a deceased person, and I memorized - from his supplication - his saying:

اللهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ – وَ مِنْ عَذَابِ النَّارِ

Allāhum-ma-gh-fir la-hu war-Ham-hu wa 'Aafi-hi wa'fu 'an-hu, wa Akrim Nuzula-hu, wa Wassi' Mud-khala-hu, wa-gh-sil-hu bi-l-Mā'i wath-Thal-ji wal-Barad(i), wa Naqqi-hi minal-Khatāyā kamā Naqqay-ta-th-Thawba-l-Abyada mina-d-Danas(i), wa Abdil-hu Dāran Khairan min Dāri-h(i), wa Ahlan Khairan min Ahli-h(i) wa Zawjan Khairan min Zawji-h(i), wa Ad-khil-hu-l-Jannata wa A'idh-hu min 'Adhābi-l-Qabr(i) wa min 'Adhābi-n-Nār(i)

'O Allāh! Forgive him, have mercy upon him, grant him well-being, pardon him, grant him an honorable residence and provision, make his place of entry spacious, wash him with water, snow and hail, purify him from his sins just as You have purified the white garment from stains; grant him a home that is better than his home and a family that is better than his family and a spouse that is better than his spouse; and admit him into paradise, and protect him from the

punishment of the grave and[54] from the punishment of the Hell-fire' - until I wished that I were that dead person.[55]

This is a magnificent comprehensive supplication, in which the supplication is purely for the deceased, that he be granted pardon (*al-'Afwu*) and forgiveness (*al-Ghufrān*), safety (*as-Salāmah*) and salvation (*an-Najāh*), honor (*al-Ikrām*) and beneficence (*al-Ihsān*). And it is to be utilized on this important occasion of praying over the deceased.

And this is an occasion in which it is highly commendable to go to the utmost limits in asking for *mercy* upon the deceased (*at-Tarahhum*) and supplicating on his behalf, since his body has been brought forward to his Muslim brothers for this very purpose of supplicating for him and asking Allāh for *forgiveness* of his sins, *covering* of his faults, and *freeing him* from his mistakes.

This is a supplication which actually benefits the deceased - by the permission of Allāh. And it is from among a number of things which point to [the need for and obligation of] there being mercifulness (*at-Tarahhum*) and sympathy and kindness (*at-Ta'ātuf*) among the people of *Emān*.

The *Sunnah* - as it relates to this du'ā - is that it be recited after the third *Takbeer* (pronouncement of the statement: *'Allāhu Akbar'*, i.e. 'Allāh is the Greatest!').

As for the first *Takbeer* - what is recited after it is *al-Fātihah* (the Opening chapter of the Qur'ān)[56]:



Bis-mil-lā-hir-Rah-mā-nir-Ra-heem

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[54] In one of the narrations from the Arabic Manuscripts of Saheeh Muslim, the particle here is 'Wāw', meaning *'and'*, while in another narration it has 'Aw', meaning *'or'*. It is possible here that the meaning of 'Aw' here is 'Wāw'; see: 'Mirqāt al-Mafāteeh Sharh Mishkāt al-Masābeeh, 3/1197.

[55] Saheeh Muslim, no. 963. Fortress of the Muslim, no. 156.

[56] The recitation of *al-Fātihah* should be preceded by *al-Isti'ādhah*, i.e. seeking refuge in Allāh from *Shaytān* (Satan).

In the name of Allāh, the Most Beneficent, the Most Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-Ham-du lil-lāhi Rab-bil-'ā-la-meen.

All the praises and thanks belong to Allāh, the Lord of all the worlds,

الرَّحْمَنِ الرَّحِيمِ

Ar-Rah-mā-nir-Ra-heem.

The Most Beneficent, the Most Merciful,

مَالِكِ يَوْمِ الدِّينِ

Mā-li-ki yaw-mid-Deen.

The Only Owner (and the only Ruling Judge) of the Day of Judgment,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Ee-yā-ka na'-bu-du wa Ee-yā-ka nas-ta-'een.

You (Alone) we worship, and You (Alone) we ask for help,

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ih-di-nas-Si-rā-tal-Mus-ta-qeem.

Guide us along the Straight Way,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Si-rā-tal-la-dhee-na an-'am-ta 'a-lay-him,

The Way of those on whom You have bestowed Your Favor,

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Ghai-ril-magh-doo-bi 'a-lay-him walad-Daaal-leen. [*Āmeen*]
not (the way) of those who earned Your Anger, nor of those who went astray. [Āmeen][58]

As for the second *Takbeer* - what is recited after it is to offer *As-Salātu 'Alan-Nabee* (SallAllāhu Alaihi wa Sallam), i.e. prayers and salutations for the Prophet (SallAllāhu Alaihi wa Sallam):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ،

Al-Lā-hum-ma sal-li 'a-lā Muhammadin
wa 'a-lā Ā-li Muhammad(in)
O Allāh, praise and exalt Muhammad
and the family of Muhammad

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ،

Ka-ma sal-lay-ta 'a-lā Ib-rā-hee-ma
wa 'a-lā Ā-li Ib-rā-heem(a).
Just as You praised and exalted Abraham
and the family of Abraham.

إِنَّكَ حَمِيدٌ مَجِيدٌ،

In-na-ka Ha-mee-dum- Ma-jeed.
Indeed, You are the Most Praised, the Most Glorious.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ،

Al-Lā-hum-ma bā-rik 'a-lā Muhammadin
wa 'a-lā Ā-li Muhammad(in)

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[58] The meaning of the expression *'Āmeen'*, which is recited at the end of supplications, is: O Allāh, accept (this supplication).

O Allāh, send blessings upon Mu<u>h</u>ammad
and the family of Mu<u>h</u>ammad

كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ،

Ka-mā bā-rak-ta 'a-lā Ib-rā-hee-ma
wa 'a-lā Ā-li Ib-rā-heem(a).

Just as You sent blessings upon Abraham
and the family of Abraham.

إِنَّكَ حَمِيدٌ مَجِيدٌ،

In-na-ka <u>H</u>a-mee-dum- Ma-jeed.

Indeed, You are the Most Praised, The Most Glorious."

Then, after the <u>third</u> *Takbeer*, one should recite this supplication [mentioned above[59]] or any of the supplications which have been *authentically* transmitted [from the Prophet (<u>S</u>allAllāhu Alaihi wa Sallam)].

<u>Explanation of the Supplication</u>:

The saying of the Prophet (<u>S</u>allAllāhu Alaihi wa Sallam): **"O Allāh! Forgive him and have mercy upon him...":** *al-Magh-firah* (forgiveness) means covering the sins, along with passing over them (i.e. their punishment). As for *ar-Ra<u>h</u>mah*, it is even more far-reaching, since it entails achieving that which is *desired* (the favors of Allāh), after the removal of that which is *detested* (the punishment of Allāh).

The saying of the Prophet (<u>S</u>allAllāhu Alaihi wa Sallam): **"...grant him well-being and pardon him...":** i.e. protect him from the punishment and grant him safety from it, and pardon him for the slips [into prohibited acts] and shortcomings [in the obligatory duties] that he has fallen into.

The saying of the Prophet (<u>S</u>allAllāhu Alaihi wa Sallam): **"... grant him an honorable residence and provision,"**: here the word *'Nuzul'* [i.e. *'honorable*

[59] On page 31, the <u>H</u>adeeth of 'Awf ibn Mālik (Ra<u>d</u>iyAllāhu 'an-hu), reported in <u>S</u>a<u>h</u>eeh Muslim.

residence and provision'] refers to whatever the guest is provided with, i.e. make his place of *residence* and the *hospitality* offered to him - in Your Presence - to be *honorable.*

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): "...**make his place of entry spacious,**": i.e. make his *grave* spacious for him and roomy; and likewise, make his stations in Your Presence in *paradise* spacious. Here the word *'Mudkhal'* (place of entry) is *singular*, as the first part of a *construct phrase*, which makes its meaning *general* [i.e. including one's place of admittance in the *grave* as well as one's admittance into *paradise*].

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): **"...wash him with water, snow and hail,**": these three things are meant to meet the *heat* of sins, and hence *cool* it down and extinguish its *flames.*

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): **"...purify him from his sins just as You have purified the white garment from stains"**: this is from the word *'tanqiyah'* which has the meaning of *'tat-heer'* (purification), meaning: purify him from his sins and errors, just as You clean and purify the white garment from the stains which become attached to it. Here he made particular mention of the *white* (garment), since removing dirt from it is more apparent than in other colors.

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): **"...grant a home that is better than his home,** ": i.e. admit him into paradise, the abode of honor (from You), in exchange for the abode of this world which he has left behind.

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): **"...and a family that is better than his family and spouse that is better than his spouse;**": i.e. exchange for him those who are better than those (left behind). And this exchange is inclusive of the *individuals* as well as the *qualities* or *characteristics.*

In reference to the *specific individuals*, it is that Allah will replace for him those [family members who he left behind in this world] with those who will be better than them in His place of Honor (i.e. paradise).

In reference to the *qualities* or *characteristics*, it is that the elderly woman will become youthful again, and those of evil character will become of good character, and those who are not beautiful will become beautiful.

Then, he asked that Allāh **admit him (i.e. the deceased) into paradise and save him from the Hell-fire, and grant him safety from the trial of the grave** - by him being protected from its evil and its (bad) effects.

From among those (supplications) which are to be recited in the funeral prayer for the deceased, is that which is reported by Ahmad, Ibn Mājah and others, from the Hadeeth of Abu Hurairah (RadiyAllāhu 'an-hu), who said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) performed the prayer over a deceased person, and said:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا، وَمَيِّتِنَا، وَشَاهِدِنَا، وَغَائِبِنَا، وَصَغِيرِنَا، وَكَبِيرِنَا وَذَكَرِنَا، وَأُنْثَانَا،

اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ.

اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ

Allāhum-ma-gh-fir Li-Hayyi-nā wa Mayyiti-nā wa Shāhidi-nā wa Ghā'ibi-nā wa Sagheeri-nā wa Kabeeri-nā wa Dhakari-nā wa Unthā-nā. Allāhum-ma Man Ahyay-ta-hu min-nā fa-Ahyi-hi 'ala-l-Islām(i), wa Man Tawaf-fayta-hu min-nā fa-Tawaf-fa-hu 'ala-l-Emān(i). Allāhum-ma Lā Tahrim-nā Ajra-hu wa Lā Tudilla-nā ba'da-h(u).

'O Allāh! Forgive our living and our dead, those who are present and those who are absent, our young and our old, our males and our females. O Allāh! Whoever you give life to - from among us - then, grant him a life upon *Islām*, and whoever you cause to die - from among us - cause him to die upon *Emān*. O Allāh! Do not deprive us of his reward, and do not cause us to go astray (*Dalālah*) after him.'[60]

This is a magnificent supplication which encompasses the *deceased* upon whom the prayer is being performed and the other Muslims besides him, the *living* from among them and the *dead*, the *young* and *old*, the *males* and

[60] *Musnad Ahmad*, 2/368 and *Sunan Ibn Mājah*, no. 1498. Al-Albānee (Rahimahullāh) declared it to be *Saheeh* (authentic) in '*Saheeh Ibn Mājah*', no. 1217.

females, the one who is *present* from among them and the *absent*, because each one (of them) shares the need, or rather the necessity of receiving the forgiveness of Allāh, His pardon and His mercy.

For everyone who supplicates with this supplication, there will be a *Hasanah* (good deed) recorded for him - for every one of the Muslim males and Muslim females, those who came before him and those who will come after him [i.e. he will receive a *Hasanah* for everyone who is included in this supplication of his]!

This is due to what has been confirmed as being authentic in *'al-Mu'jam al-Kabeer'* of at-Tabarānee, with a chain of narrators that is *Hasan* (good, acceptable), on the authority of 'Ubādah ibn as-Sāmit (RadiyAllāhu 'an-hu) who said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'Whoever asks for forgiveness of the believing men and believing women, Allāh will record for him - for every believing man and woman - a *Hasanah* (good deed)'.[61]

Explanation of the Supplication:

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): **"O Allāh! Whoever you give life to - from among us - then, grant him a life upon Islām, and whoever you cause to die - from among us - cause him to die upon Emān....":** So, the Prophet (SallAllāhu Alaihi wa Sallam) mentioned *al-Islām* during one's life, and *al-Emān* at the time of death. And this is because when *al-Islām* is mentioned along with *al-Emān*, what is intended by *al-Islām* are the *apparent practical Sharee'ah laws*, while what is intended by *al-Emān* are the *internal beliefs and creed.*

For this reason, it was appropriate to mention *al-Islām* concerning the living, since as long as a person is still living, then one still has the opportunity and chance to perform acts [i.e. of obedience to Allāh] and worship.

Otherwise, once a person dies, there is no longer any opportunity to do these things. Nay, there is no opportunity except to die upon the *correct* beliefs and creed, and *sound* faith - *by the permission of Allāh.*

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[61] *Majma' az-Zawā'id*, 10/210. al-Albānee (Rahimahullāh) declared it to be *Hasan* (good, acceptable) in '*Saheeh al-Jāmi'*', no. 6026.

For this reason, he said: '...**and whoever you cause to die - from among us - cause him to die upon *Emān*.**'

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): **"...O Allāh! Do not deprive us of his reward...":** i.e. the reward which we will earn from the *preparation* of his body for burial, the *prayer* upon him, *following* his funeral procession and *burying* him. And similarly, the reward which we will earn from our *patience* with the calamity which afflicted us in his death.

As for the reward for *his* deeds, then, this is *for him,* and there is nothing in it for us.

The saying of the Prophet (SallAllāhu Alaihi wa Sallam): **"...and do not cause us to go astray after him...":** i.e. protect us from misguidance and distance us from trials and slips/mistakes after our loss of him (i.e. the deceased).

From among those (supplications) which are to be recited in the funeral prayer for the deceased, is that which is reported by at-Tabarānee in *'al-Mu'jam al-Kabeer'* and al-Hākim, on the authority of Yazeed ibn Rukānah ibn al-Muttalib (RadiyAllāhu 'an-hu), who said: Whenever the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) stood up to perform the funeral prayer over a deceased person, he would say:

اللهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ احْتَاجَ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ،

فَإِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ

Allāhum-ma 'Abdu-ka wabnu Amati-ka Ih-tāja ilā Rahmati-ka, wa Anta Ghaneeyun 'an 'Adhābi-h(i). Fa-In Kāna Muh-sinan, Fa-Zid fee Ih-sāni-h(i), wa In Kāna Musee'an, Fa-Tajāwaz 'an-h(u).

'O Allāh! He is Your worshiper, the son of your female worshiper, in need of Your mercy (*Rahmah*) while You are Free of need of punishing him. If he was a doer of good (*Muhsin*), then increase his good deeds (*Hasanāt*), and if he was a doer of evil (*Musee'*), then pass over (his sins).'

And this is a confirmed (i.e. authentic) Hadeeth.[62]

Imām Mālik has recorded in *al-Muwatta'*, on the authority of Sa'eed al-Maqburee that he asked Abu Hurairah (RadiyAllāhu 'an-hu): How do you perform prayer over the dead? Abu Hurairah (RadiyAllāhu 'an-hu) responded saying: I will - by Allāh - inform you. I follow the deceased from its family [i.e. from its home]. Then, when it is put down (at the place of prayer), I declare the greatness of Allāh [i.e. saying: *'Allāhu Akbar'* (Allāh is the greatest)], and declare the praise of Allāh [i.e. saying: *'al-Hamdu lillāh'* (All praise belongs to Allāh)], perform salutations upon His Prophet (SallAllāhu Alaihi wa Sallam) [i.e. saying: 'Allāhumma Salli 'ala Muhammad....'(SallAllāhu Alaihi wa Sallam)]. After this I say:

اللَّهُمَّ إِنَّهُ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ. وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ. وَأَنْتَ أَعْلَمُ بِهِ. اللَّهُمَّ إِنْ كَانَ مُحْسِنًا، فَزِدْ فِي إِحْسَانِهِ. وَإِنْ كَانَ مُسِيئًا، فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْتِنَّا بَعْدَهُ

Allāhum-ma Inna-hu 'Abdu-ka wabnu 'Abdi-ka wabnu Amati-ka. Kāna Yash-hadu an lā ilāha illa Anta, wa Anna Muhammadan 'Abdu-ka wa Rasoolu-ka. Wa Anta A'lamu Bi-hi. Allāhum-ma In Kāna Muh-sinan, Fa-Zid fee Ih-sāni-hi, wa In Kāna Musee'an, Fa-Tajāwaz 'an Sayyi'āti-h(i). Allāhum-ma Lā Tahrim-nā Ajra-hu wa Lā Taf-tin-nā ba'da-h(u).

'O Allāh! Indeed, he is Your worshiper, the son of your male worshiper, the son of your female worshiper. He used to bear witness that there is nothing worthy of worship except You and that Muhammad (SallAllāhu Alaihi wa Sallam) is Your worshiper and Messenger. And You are the most knowledgeable about him. O Allāh! If he was a doer of good (*Muhsin*), then increase his goodness (*Ihsaan*), and if he was a doer of evil (*Musee'*), then pass over his sins. O Allāh! Do not deprive us of his reward, and do not put us to trial (*fitnah*) after him.'[63]

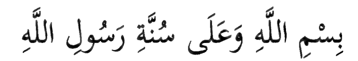
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[62] *'al-Mu'jam al-Kabeer'*, 22/249 and *'al-Mustadrak'*, 1/359. See: *'Ahkām al-Janā'iz'* by Al-Albānee (Rahimahullāh), p. 159 [p. 125 in some editions].
[63] al-Muwatta', no. 609.

We ask Allāh to forgive us and all of the Muslims who have passed away. Indeed, He is the All-Forgiving (*al-Ghafoor*), the Most Merciful (*ar-Raheem*).

Discussion has preceded concerning what supplications are to be said in the prayer for the deceased (*Salātul-Janāzah*). Here we will clarify what is to be said at the time of the *burial* of the deceased, as well as what is to be said *after* the burial, what is said to the near relatives at the time of offering *condolences* to them, as well as what is said on the occasion of *visiting the graves.*

It is from the *Sunnah* that the one who is placing the deceased into the grave[64] say (twice):



Bismillāh(i) wa 'Alā Sunnati Rasoolillāh(i)

In the name of Allāh and upon the *Sunnah* (practice/way) of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam).

Or

وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

....Wa 'Alā Millati Rasoolillāh(i)

In the name of Allāh and upon the *Millah* (religious practice) of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam).

This is based upon that which is reported by Abu Dāwood, at-Tirmidhee, Ibn Mājah and others, from Abdullāh ibn 'Umar (RadiyAllāhu 'an-humā): that when the Prophet (SallAllāhu Alaihi wa Sallam) would place the deceased person in the grave, he would say:

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ

Bismillāhi wa 'Alā Sunnati Rasoolillāh(i)

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[64] The word used here is '*Lahd*' which may simply refer to the grave, in general, or more specifically, a niche for the corpse in the lateral wall at the side of the grave.

In the name of Allāh and upon the *Sunnah* (practice/way) of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam).

And in a narration it has:

وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

....Wa 'Alā Millati Rasoolillāh(i)

In the name of Allāh and upon the *Millah* (religious practice) of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam).

In another narration it is reported that the Prophet (SallAllāhu Alaihi wa Sallam) said: 'Whenever you (i.e. the people) place your deceased ones in the graves, then you should say: ....', and he mentioned the above supplication.[65]

After completing the burial, it is from the *Sunnah* to supplicate *for* the deceased to be *forgiven* and that he *remain firm* at the time of questioning [i.e. the questioning by the two angels *Munkar* and *Nakeer*].

This is based upon that which is reported by Aboo Dāwood and others, from 'Uthmān ibn 'Affān (RadiyAllāhu 'an-hu) that he said:

كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ، فَقَالَ:
«اسْتَغْفِرُوا لِأَخِيكُمْ، وَسَلُوا لَهُ التَّثْبِيتَ، فَإِنَّهُ الْآنَ يُسْأَلُ»

'Whenever the Prophet (SallAllāhu Alaihi wa Sallam) finished burying a dead person, he would stand over him and then say: 'Seek forgiveness for your brother and ask that he be made firm, for indeed he is being questioned right now'.[66]

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[65] Sunan Abu Dāwood, no. 3213, Sunan at-Tirmidhee, no. 1046 and Sunan Ibn Mājah, no. 1550. Both of these wordings are found in Sunan Ibn Mājah. It was declared to be authentic by al-Albānee (Rahimahullāh) in *'Irwā' al-Ghaleel'*, 3/197.

[66] Sunan Abu Dāwood, no. 3221. It was declared to be authentic by al-Albānee (Rahimahullāh) in '*Saheeh al-Jāmi*', no. 4760

It is not legislated on this occasion that anything from the Qur'ān be recited, nor that the deceased be reminded of his proof [i.e. the words of *Shahādah*][67] - as is practiced by some of the people. There is no Hadeeth which confirms this practice.

Rather, that which is legislated on this occasion - as has preceded - is seeking forgiveness for the deceased and asking Allāh to make him firm [at the time of questioning by the angels].

[67] See: Appendix II, pages 73 (bottom of the page) & 79 (bottom).

What Is Said To The Near Relatives At The Time Of Offering Condolences To Them

As for what is said to the near relatives at the time of offering condolences to them - that which is legislated for the Muslim is to offer condolences to his brother with whatever he thinks will *console* him, remove his grief, help him to be *pleased* with the divine decree and *patient* with the calamity - from those sayings which are confirmed to have been said by the Prophet (SallAllāhu Alaihi wa Sallam) on this occasion, if he can remember any of these sayings. Otherwise, he may say whatever is easy for him of beautiful speech and nice sayings which achieve the objective (of consoling the family members), and which are not in contradiction to the Islamic legislation.

[Know that] the Muslim is rewarded for offering condolences to his brothers and standing with them during the time of their trials and afflictions.

It is recorded in the Hadeeth, from the Prophet (SallAllāhu Alaihi wa Sallam) that he said: 'There is no Muslim who offers condolences to his brother due to a calamity (that has befallen him), except that Allāh (Azza wa Jalla) will clothe him with the *adornments of honor* on the Day of Resurrection.' Reported by Ibn Mājah and others.[68]

From that which has been reported in the *Sunnah* concerning offering condolences, is that which is collected by al-Bukhāree and Muslim, from Usāmah ibn Zaid (RadiyAllāhu 'an-humā), who said: 'The daughter of the Prophet (SallAllāhu Alaihi wa Sallam) sent a message to him saying: Indeed, a child of mine's soul has been taken, so come to us. So, the Prophet (SallAllāhu Alaihi wa Sallam) sent (someone) to offer greetings of '*Salām*' (to her) and to say:

إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَلْتَصْبِرْ، وَلْتَحْتَسِبْ

[68] Sunan Ibn Mājah, no. 1601. It was declared to be '*Hasan*' by al-Albānee (Rahimahullāh) in '*Saheeh at-Targheeb*', no. 3508.

Inna Lillāhi Mā Akhadha, wa Lahu Mā A'tā, wa Kullu Shay'in 'inda-hu bi-Ajalin Musammā, Fal-tasbir wal-tahtasib.

Indeed, to Allāh belongs that which He has taken, and to Him belongs that which He has given, and everything - with Him - has an appointed term. So, be patient and anticipate (the reward of Allāh).[69]

Imām an-Nawawee (Rahimahullāh) said: This Hadeeth (contains) one of the supplications with which condolences are offered.

In the Hadeeth of Umm Salamah (RadiyAllāhu 'an-hā): When her husband (Abu Salamah) died his eyes were open, so the Prophet (SallAllāhu Alaihi wa Sallam) closed them and said: 'Indeed, when the soul is taken (at death), the eyesight follows it [i.e. looking at the soul as it departs]. At this, some of the people of his family wailed, so the Prophet (SallAllāhu Alaihi wa Sallam) said: 'Do not supplicate against your own selves - except with *Khair* (i.e. supplicating for something good); for indeed, the angels say: *Āmeen* to what you say (i.e. they ask that your supplication be accepted).'

After this, the Prophet (SallAllāhu Alaihi wa Sallam) said:

اللهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ،

وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ

Allāhumma-gh-fir li-Abee Salamah, war-fa' darajata-hu fil-Mahdeeyeen, wakh-luf-hu fee 'Aqibi-hi fil-Ghābireen, wagh-fir lanā wa lahu Yā Rabba-l-'Ālameen, waf-sah lahu fee qabri-hi wa Nawwir lahu feeh(i)

O Allāh! Forgive Abu Salamah, and raise his station among *al-Mahdeeyeen* (those who are rightly guided), and take care of those whom he has left behind, and forgive us and him, O *Rabb* of all the worlds, and make his grave spacious for him and fill it with light.' Reported by Muslim[70]

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[69] Saheeh al-Bukhāree, no. 1284, and Saheeh Muslim, no. 923.
[70] Saheeh Muslim, no. 920.

As for what is said at the times of visiting the graves - indeed, the *Sunnah* has come with the legislation of visiting the graves for the purpose of exhortation, being reminded of the hereafter and offering supplication *for* those who are buried there, that they receive mercy and forgiveness.

Indeed, the people were prohibited - in the early period [of the establishment of *Islām*] - from visiting the graves, due to the nearness of the time of their leaving *al-Jāhiliyyah* (the period of ignorance before *Islām*), out of fear that they might express words from the speech of the people of *Jāhiliyyah* at the grave sites.

However, when the foundations of *Islām* became established, and the Islamic rulings had been put in place, and the distinguishing characteristics of *Islām* became well-known - it was made permissible for them to visit (the graves) - along with clarification of the objectives of this visiting and warning against false speech during these visits.

On the authority of Buraidah ibn al-H̲us̲aib (Rad̲iyAllāhu 'an-hu), who said: the Messenger of Allāh (S̲allAllāhu Alaihi wa Sallam) said: 'Indeed, I used to prohibit you (all) from visiting the graves, [but now I command you to] visit the graves.' [Reported by Muslim, Ah̲mad, an-Nasā'ee and others]. In Ah̲mad's narration it has the added wording: 'For, indeed, it (i.e. visiting the graves) reminds you of the hereafter.' In the narration of an-Nasā'ee it has the added wording: 'Hence, whoever desires to visit (the graves), then visit, but do not speak words of falsehood (*Hujr*).'[71]

al-Hujr is the speech of falsehood, like supplicating (*du'ā*) *to* the dead who are buried in the graves, seeking help (*Istighāthah*) from them (i.e. the dead) instead of from Allāh, seeking nearness (*Tawassul*) to Allāh through the dead or seeking blessings (*Barakah*) from them, and that which is similar to this - of that which is *falsehood* and *misguidance.*

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[71] S̲ah̲eeh̲ Muslim, no. 977, al-Musnad, 5/355, Sunan an-Nasā'ee. 4/89.

Indeed, clarification of what has been legislated for the Muslim to say on the occasion of visiting the graves has come in the *Sunnah* of the Prophet (SallAllāhu Alaihi wa Sallam). And from that is what has been reported by Muslim in his *Saheeh* (authentic collection of Hadeeth), on the authority of *Ummul-Mu'mineen* (the Mother of the Believers) Ā'ishah (RadiyAllāhu 'an-hā), from the Prophet (SallAllāhu Alaihi wa Sallam) who said: 'Verily, *Jibreel* (the angel Gabriel) came to me and said: 'Verily, your *Rabb* (Lord and Creator) commands you to come to the people buried in *al-Baqee'* (cemetery) and then to seek forgiveness for them.' She (Ā'ishah) said: I said: What shall I say to them O Messenger of Allāh?' He said: 'Say:

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَيَرْحَمُ اللهُ الْمُسْتَقْدِمِينَ مِنَّا
وَالْمُسْتَأْخِرِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَلَاحِقُونَ "

As-Salāmu 'alā Ahlid-Diyāri minal-Mu'mineena wal-Muslimeen(a), wa Yarhamullāhu-l-Mustaqdimeena minnā wal-Musta'khireen(a), wa Innā In Shā' Allāhu bi-kum La-Lāhiqoon(a)

May the Salām (peace) be upon the people of these abodes (i.e. those buried in these graves), those who are *Mu'mins*[72] and those who are *Muslims*[73], and may Allāh have mercy upon those who have preceded from among us and those who will follow later. And indeed, we - if Allāh Wills - shall definitely follow you.'[74]

Muslim has also narrated from Buraidah (RadiyAllāhu 'an-hu) that he said: 'The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) used to teach them [what to say] if they went out to the cemetery. Hence, one of them would say:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللهُ لَلَاحِقُونَ،

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72 *Mu'min* here refers to the higher level of those who have perfected their *Emān* (faith).

73 *Muslim* here refers to those who have *submitted* or *surrendered*, though not yet having reached the higher level of *Emān*.

74 Saheeh Muslim, no. 974.

أَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ

As-Salāmu 'Alaikum Ahlad-Diyāri minal-Mu'mineena wal-Muslimeen(a), wa Innā In Shā' Allāhu La-Lā<u>h</u>iqoon(a), As'alullāha lanā wa lakumul-'Āfiyah

'*as-Salām* (Peace) be upon you, O People of these abodes (i.e. the dead), those who are *Mu'mins* and those who are *Muslims*, and indeed, we - if Allāh Wills - shall definitely follow. I ask Allāh for us and for you (all) well-being (*al-'Āfiyah*).'[75]

Ibnul-Qayyim (*Ra<u>h</u>imahullāh*), in his book, *'Zād al-Ma'ād'*, when speaking about the guidance of the Prophet (<u>S</u>allAllāhu Alaihi wa Sallam) concerning visiting the graves, says: 'Whenever the Prophet (<u>S</u>allAllāhu Alaihi wa Sallam) visited the graves of his companions, he would visit them for the purpose of supplication *for them*, seeking mercy *for them*, and seeking forgiveness *for them*. And this is the manner of visiting (the graves) which he has established for his *Ummah* (i.e. the Muslim nation) and legislated for them. And he has commanded - if/when they visit the graves - that they say: '*as-Salām* (Peace) be upon you, O People of these abodes (i.e. the dead), those who are *Mu'mins* and those who are *Muslims*, and indeed, we - if Allāh Wills - shall follow you. We ask Allāh for us and for you (all) well-being (*al-'Āfiyah*).'

It was also from his guidance that one *say* and *do* - at the time of visiting the graves - the same types of things which one says in the prayer (*<u>S</u>alātul-Janā<u>z</u>ah*) over the deceased, including supplicating (*du'ā*), asking for mercy (*ra<u>h</u>mah*) and seeking forgiveness (*maghfirah*).

However, the pagan disbelievers refused [to comply with the law of Allāh] and insisted on supplicating *to* the dead, and making them as partners with Allāh (in *Shirk*), asking Allāh due to the status of the dead with Allāh, asking the dead (themselves) to grant their needs, seeking help from the dead and turning to them [instead of turning to Allāh] - the very opposite of the guidance of the Prophet (<u>S</u>allAllāhu Alaihi wa Sallam).

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[75] <u>S</u>a<u>h</u>ee<u>h</u> Muslim, no. 975.

Indeed, the Prophet's (SallAllāhu Alaihi wa Sallam) path is the path of *Tawheed* (i.e. worshipping Allāh alone) and doing good towards the dead, while the path of these (pagan disbelievers) is *Shirk* (making partners with Allāh) and doing evil to themselves and to the dead.

They (i.e. the pagan disbelievers) are divided into three divisions:

1. Either those who supplicate *to* the dead, or

2. Those who supplicate *by way of* the dead [instead of directly to Allāh], or

3. Those who supplicate [to Allāh] *in the presence of* the dead, believing that supplicating near the dead is more essential and has a greater right than supplicating in the *Masājid* (i.e. the places set up for the worship of Allāh Alone).

So, whoever reflects upon the guidance of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) and his companions (RadiyAllāhu 'an-hum), will find the difference made clear between these two affairs (i.e. the two paths). And success is from Allāh.'[76] [To the end of what he said]

Based upon what has preceded, it becomes crystal clear that the conditions of the people - as it relates to the visiting of the graves - does not go outside of four conditions:

First:

That he visits the graves for the purpose of supplication *for* the dead. Hence, he asks Allāh to grant them forgiveness and mercy; and as well, he visits for the purpose of taking a lesson from the condition of the dead people and what they have gone on to (i.e. as dead in their graves). This causes him to take a lesson and to be reminded [of what he should be doing with his life]. And this is the legislated (lawful) manner of visiting the graves.

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[76] Zād al-Ma'ād, 1/526 - 527.

Second:

That he visits the graves for the purpose of supplication *at the gravesite* - for himself and for those whom he loves - believing that supplication in the cemeteries, or near the graves of the righteous, is better and more likely to be accepted and responded to. And this is an evil innovation (*bid'ah munkarah*).

Third:

That he visits the graves for the purpose of supplicating *to* Allāh - but, by seeking nearness to Him *by means of the special status and rights* of those dead (who are buried there). Hence, he supplicates saying: I ask You, O my *Rabb* (Lord and Creator), by the *special status* of so-and-so, or by the *right* of so-and-so. This is a forbidden innovation (*bid'ah muharramah*) and a means that leads to *Shirk* (the worship of other than Allāh).

Fourth:

That he visits the graves for the purpose of supplicating *to* the dead people who are buried (in those graves), and appealing to them for aid, requesting support and help from them, healing (of the sick) and other than that. This is major *Shirk* which takes a person out of the religion of *al-Islām*.

We ask Allāh to protect us and you (all), and that He grants us success in everything of goodness. Indeed, He is Hearing (*Samee'*) and Responding (*Mujeeb*).

Conclusion

This is the end of what the Shaykh (may Allāh protect and preserve him) presented in the chapters dealing with the supplications and etiquettes found in the authentic *Sunnah* which relate to visiting the sick or dying person, funeral prayers, the burial, condolences and visiting the graves.

May Allāh, the Most High, grant each reader the *Tawfeeq* (success) to *recognize* and *realize* the importance and benefit of these divinely inspired etiquettes of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) related to visiting the sick and dying, funeral prayers and visiting the graves; and then place in our hearts the desire and ability to *act* upon them.

May Allāh, the Most High, grant **ease** to each of us in *memorizing* the appropriate words of remembrance and supplications related to each of these occasions; and then allow our *hearts* to find comfort in the remembrance of our Lord.

May Allāh *accept* our praise of Him, *respond* to our requests from Him and make our deeds - done in compliance with the pure *Sunnah*, purely for His Sake Alone - be a *means of nearness* to Him. Indeed, He is the One Who *Hears, Accepts* and *Responds* to those who call upon Him.

May Allāh, our Lord, *forgive* us our sins, *multiply* our good deeds and *raise* our station with Him!

Our final supplication is *al-Hamdu-lil-lāhi Rabbil-Ālameen* (All Praise Belongs to Allāh, the Lord of all the worlds); and may the Praise of Allāh - in the highest assemblies of the angels - and safety and security be upon His final Prophet and Messenger, Muhammad (SallAllāhu Alaihi wa Sallam). Āmeen!

هذه وَصِيَّتِي

This is My Will

I am ....

Identification Card No. ....

Prepared by

Dr. Khālid ibn Sa'ood al-Haleebee

Translation: Abu Muhammad, Abdur-Ra'uf Shākir

In the Name of Allāh, the Beneficent, the Merciful

Points To Consider Before the *Waseeyah* (Last Will & Testament)

All praise belongs to Allāh and He is Sufficient; and may the praise and peace be upon His servants whom He has chosen. To proceed:

Indeed, the Muslim who understands the reason for his existence in this life, and understands that he was created to worship Allāh alone, without any partners, and has therefore prepared (himself, for this purpose) with *Taqwa* (piety), and strengthened himself with righteous deeds, and prepared himself for the meeting with his Lord – he will be constantly longing for the occasion of seeing Him, and standing before Him. And whoever loves to meet Allāh, Allāh loves to meet him.

Indeed, the reality of death is never out of his sight, nor does its mention frighten him. Rather, he is always awaiting his day, prepared for his appointed time, preparing himself just as someone prepares - who has resolved to make a journey to a place where he may stay for a long time, or from where he may not return. Yet, this consciousness does not affect his personal efforts that represents his contribution towards the maintenance and upkeep of the world (that he lives in), and which allows him to suffice himself with that which is lawful; and to be free of need of that which is unlawful and from the humiliation of begging others.

For this reason he is eager – while his condition is like this – to have his registry/record of good deeds continue to increase – always – even after his death. Hence, he eagerly seeks to establish, during his lifetime, an ongoing charity (*Sadaqah Jāriyah*); or some property/real estate set up as an endowment for the sake of Allāh, as a charity from which its income will be spent for charitable purposes; or that he shares in authoring a beneficial book, or have a share in printing it, or something similar to this.

Similarly, he is eager to raise his children upon righteousness and piety since righteous offspring are the best help and support for a human being, as they will supplicate for him and give charity on his behalf, and ask Allāh to give the reward of their righteous deeds to their parents.

He also has the right to write for himself a bequest - to be executed after his death – similar to this, in the areas of charity, or to someone who is not one of his inheritors, within the bounds of one-third of his wealth, but not exceeding this, unless his inheritors agree to an increase (beyond the one-third).

Some scholars of Islāmic jurisprudence considered it preferable to limit such a will to one-fourth or one-fifth, based upon the saying of the Messenger of Allāh (SallAllāhu Alaihi wa Sallam): '(make it) one-third, and (even) one-third is a lot.'

This should be done in such a way that it does not leave his inheritors in poverty, wherein they will be begging from other people. If his inheritors were in need of this wealth (which he is bequeathing to someone else), then it is disliked that he bequeath any portion of it to anyone other than his inheritors.

Likewise, he should be careful not to leave behind anything that would be used in disobedience to Allāh, such as the forbidden instruments of music/entertainment; or wealth left in the interest-bearing banks; or property that has been rented out to those who used it for purposes of disobedience to Allāh, and anything similar to this.

It is incumbent that he makes it clear to those who will remain after him whatever he himself has left as an endowment (*Waqf*), as well as any endowments (*Awqāf*) which others have left under his care; or if he has a bequeath for anyone other than his inheritors, and anything that he owes to other people, as well as any deposits left in his care (*Wadā'i*) or anything entrusted to him (*Amānāt*), or any inheritance (*Tarikāt*) that he has any connection to, which has not yet been distributed; or – for example – an automobile or piece of real estate which is registered in his name but belongs to someone else or in which he is a partner; or anything from the rights of Allāh, such as obligatory charity (*Zakāh*) or an expiation (*Kaffārah*) due to be paid by him which he delayed for some necessary reason.

All of this is so that he does not leave any opportunity for his inheritors to fall into dispute among themselves, nor any dispute between themselves and other people. In this way, he will meet Allāh, the Most High, not

having wronged himself or anyone else, his soul being pleased, one whom people will pray for and not against.

All of the above are reasons for a Muslim to respond to the commands of Allāh, the Most High, and the commands of His Messenger (SallAllāhu Alaihi wa Sallam), by writing the Last Will and Testament (*al-Waseeyah*).

Allāh, the Most High, said:

(يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ
ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ)

"O you who believe, testimony (should be taken) from among you when death approaches one of you at the time of bequests – (that of) two just men from among you or two others from outside..." [Qur'ān, 5:106]

The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: **"It is not right for any Muslim who has any wealth to be inherited that he spend two nights – and in one narration, it has: three nights – except that his bequest/will (*waseeyah*) should be with him in writing."**

Abdullāh ibn 'Umar (RadiyAllāhu an-hu) said: **"Not a single night has passed me by since I heard the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) say this, except that my bequest (*waseeyah*) was with me."** [al-Bukhāree and Muslim; the wording is from Muslim]

In another Hadeeth – with an acceptable chain of narrators – **"The one who is deprived (*al-Mahroom*) is the one who is deprived of his *Waseeyah*."** [Sunan Ibn Mājah, no. 2700] And in the Hadeeth of Ibn Mājah (no. 2701): **"Whoever died and left a *Waseeyah*, has died upon the Way (of Allāh) and *Sunnah*..."** [Imām Al-Albānee (Rahimahullāh) declared both of these narrations to be weak (*Da'eef*) in the *Sunan* of Ibn Mājah]

Imām Ash-Shāfi'ee (Rahimahullāh) said: **"From the correctness of the affair of a person is that his *Waseeyah* is never separated from him."**

From this we know the importance of hastening to write the *Waseeyah* (the 'Will') and not delaying it. Writing the *Waseeyah* does not bring one's end (death) near, just as delaying it does not distance its time (i.e. the time of one's end). Rather, the time of one's departure (from this world) may come at a moment when a person is incapable to say even one word. In this case, an extremely important matter related to the responsibility of the deceased; or a valuable opportunity to earn some reward (with Allāh) and the expiation for sins - after the cutting off of one's time (in this world); or that which he had intended from the bequests of righteous deeds for himself or others may all go undone.

Beware, my Muslim brother, of ending your life with a bequest of sin and deviation. Indeed, it is an evil ending for someone writing his *Waseeyah* to intentionally deny his inheritors their right of inheritance, like the one who writes a bequest to one of his grandsons for the benefit of that child's father; or agreeing to debts that are false; or writing something in the *Waseeyah* for an inheritor in exchange for him performing some duty which is (actually) obligatory upon him, like looking after the wife (of the deceased) or his child - during his sickness - under the guise that he has labored or been inconvenienced, and such things like this; or that he uses some trick to decrease the rightful share of inheritance for the female inheritors, ignoring the statement of Allāh, the Most High:

"In that which your wives leave, your share is a **half**, if they have no child; but if they leave a child, you get a **fourth** of that which they leave, after payment of any bequeath they may have made or debts. In that which you leave, their (your wives) share is a **fourth**, if you leave no child; but if you leave a child, they get an **eighth** of that which you leave, after payment of any bequeath you may have made or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a **sixth**; but if more than two, they share in a **third**, after payment of any bequeath he (or she) may have made or debts, so that no loss is caused (to anyone). This is a Commandment from Allāh; and Allāh is Ever All-Knowing, Most-Forbearing. [Qur'ān, 4:12]

Abu Hurairah (Radiy Allāhu an-hu) said that the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: "**Verily, a man will perform the deeds of *Ahlul-Khair* (the People of Goodness) for seventy years. Then, when he makes his *Waseeyah* he does injustice (to someone) in the writing of his bequests. Consequently, his life will be concluded with the most evil of his deeds, resulting in him being admitted into the Hell-Fire. Another man will perform the deeds of *Ahlush-Sharr* (the People of Evil) for seventy years. Then, when he makes his *Waseeyah* he does justice (by everyone) in the writing of his *Waseeyah.* Consequently, his life will be concluded with the best of his deeds, resulting in him being admitted into the Paradise. The narrator then said: Abu Hurairah (RadiyAllāhu an-hu) said: You may read, if you like [in confirmation of what I am saying]: 'These are the limits of Allāh…' up until His saying: 'a humiliating punishment.**'" [Reported by Imām Ahmad. Shaykh Ahmad Muhammad Shākir said: Its chain of narrators is authentic (*Saheeh*)]

Likewise, I warn you against the *Waseeyah* which contains forbidden innovations, even if the people have accepted such things, like crying and screaming over the dead (*an-Niyaahah*), extravagant waste (*at-Tab-dheer*), building a structure over the grave, and shrouding the body with silk and brocade. Surely, Allāh has made a way out for the inheritors, whenever they find the likes of these false practices, sinful behavior and deviations in the *Waseeyah* – that they may change these things. However, it is more proper that such changes be done under the supervision of a *Sharee'ah* Judge. And it is not permissible to make any changes in the *Waseeyah* as long as it does not contain any deviation or sinful (clauses).

O my Muslim brother, you must know that (the writing of) the *Waseeyah* is a commendable act - overall. However, it is not obligatory except in reference to those rights (of others) over you which must be fulfilled. It is commendable to put it in writing and have it witnessed. However, if it is not easy to have this done and the inheritors agree to what has been bequeathed, in this case the *Waseeyah* is legitimate.

The *Waseeyah* does not have a particular wording, or a specific introduction. Rather, any wording through which it is known what is *due to* the writer of

the *Wa<u>s</u>eeyah* (i.e. the Testator/ *Muwa<u>ss</u>in*) and what is *due from* him, then, this is a (legitimate) *Wa<u>s</u>eeyah.*

It is permissible for the one making a *Wa<u>s</u>eeyah* (i.e. the Testator/Muwa<u>ss</u>in) to terminate his *Wa<u>s</u>eeyah*, or to modify it by adding something to it or subtracting something from it, as long as that does not lead to something forbidden.

If the one making a *Wa<u>s</u>eeyah* does not define specifically how his estate should be distributed, then it is required of the executor (i.e. the one appointed to execute it) to do so in the most beneficial manner. Hence, he is to distribute it in those areas that he sees as containing the greatest reward, without difficulty or hardship.

It is legislated that one instruct (in his 'Will') that his small children be looked after (and protected), as well as the protection of their wealth, the marriage of his daughters, division of the inheritance, and payment of debts. He may appoint one person to do all of this, or he may appoint more than one person (to share the responsibility). This is something good, in order to prevent disputes among the inheritors.

So, fear Allāh, O servant of Allāh! Hasten – even in a temporary fashion – to put into writing the *Wa<u>s</u>eeyah* ('Will'). Would you not like to meet Allāh, the Most High, with the *Wa<u>s</u>eeyah* in your hand, filled with justice, fairness and that which is good? This should be done before the people hear the *<u>S</u>ay<u>h</u>ah* (Shout, i.e. the first blast of the horn, at the time of Judgment)

﴿... فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ﴾

"...**Then they will not be able to make a bequest, nor will they return to their family**." [Qur'ān, 36:49, 50]

And may the praise of Allāh (in the Highest Assemblies of the Angels) and peace, safety and security be upon our leader, our Prophet Mu<u>h</u>ammad, and upon his followers and companions.

This is My *Wa<u>s</u>eeyah*

The praise belongs to Allāh, the Lord of all the worlds. And I bear witness that nothing deserves to be worshipped except Allāh, Alone, without any partners; He gives life and causes death, and He has power over everything. I also bear witness that Mu<u>h</u>ammad (<u>S</u>allAllāhu Alaihi wa Sallam) is His servant and His Messenger, and the best of His creation; he delivered the message, fulfilled the trust, and advised this *Ummah* (Muslim community). May the praise of Allāh, peace, safety and security be upon him, his followers and companions until the Day of Judgment...After this...

This is what I,

(____)

the servant who is in need of Allāh, the Most High, have bequeathed:

I bear witness that nothing deserves to be worshipped except Allāh, Alone, without any partners; and that Mu<u>h</u>ammad (<u>S</u>allAllāhu Alaihi wa Sallam) is His servant and His Messenger; and that Esā (AlaihisSalām) is the servant of Allāh and His Messenger, and His word which He bestowed upon Maryam, and a spirit created by Him; and the Paradise is True and the Hell-Fire is True, and that death is True, and that there is no doubt about the Hour of Judgment, and that Allāh will resurrect those who are in the graves, and that whoever is removed far from the Fire and admitted into the Paradise has certainly achieved success!

Verily, I call Allāh as a witness to this *Wa<u>s</u>eeyah* ('Will') of mine, and after that I call to witness those who are the witnesses, that I have indeed made this *Wa<u>s</u>eeyah*, and that they know that I am of sound mind and that I understand (what I am doing), doing it of free choice, without anyone compelling me.

Know – O beloved ones – that I will depart from you, even if it is after a long time, and Allāh has certainly decreed death to befall every human being. So, the most intelligent of you is the one who is most obedient to his Lord.

This is a farewell *Waseeyah* and an advice of compassion and concern which I hope reaches your hearts and leaves an impression upon your lives; perhaps Allāh, the Most High, will join us together 'in a seat of truth (i.e. Paradise) near the Omnipotent King.' [Qur'ān, 54:55]

O my sons! Allāh has chosen for you the (true) religion, therefore, die not except in the Faith of Islām (as Muslims, upon Islāmic monotheism). [Qur'ān, 2:132]

Verily, I advise you to pile up provisions from this fleeting worldly life, by doing righteous deeds which are based upon the two fundamental principles: *al-Ikhlās* (sincerity) and *Mutāba'atur-Rasool* (Strictly Following the Messenger of Allāh) (SallAllāhu Alaihi wa Sallam); and in particular, observing *as-Salāh* (prayer), *az-Zakāh* (obligatory charity), *Sawmu Ramadān* (the fasting of the month of Ramadān) and *al-Hajj* (pilgrimage). Do not fall short in fulfilling any of these duties, as these – along with ash-*Shahādatain* (the Two Testimonies, i.e. *Lā ilāha illAllāh*, *MuhammadurRasoolullāh*) – are the great Pillars of *Islām*.

I also warn you against *ash-Shirk* (joining others in partnership with Allāh) and its various forms, and from *Bida'* (innovations), *as-Sihr* (magic) and the rest of the evil actions – that which is considered insignificant in your eyes and that which is considered serious. Indeed, the minor sins may pile up upon a person until they destroy him. May Allāh grant me, you and all Muslims refuge from this.

I also advise you to be kind to parents, obedient to those in authority, in everything that does not involve sin; to stay far away from *al-Fitan* (trials, tribulations…) and all areas of differences (i.e. arguing and disputing over religious issues).

I encourage you to read the Noble Qur'ān and to memorize it; to seek the religious knowledge which enables you to perform your worship of Allāh, so that you will worship Allāh based upon clear knowledge; and to seek every type of beneficial knowledge, in all fields of life.

Likewise, I encourage you to be among those chosen by Allāh to convey His invitation (to Islām), to command the good and forbid the evil, and that you be patient in doing so.

Beware of differing and disputing, as this is the sickness which stirs up bitter feelings in the hearts (against others), and fuels enmity and hatred, and causes loved ones to separate (from one another). Surely, I hope that you all will live with love and affection (between you), cooperating in performing the good deeds, mutually supporting one another during the ups and downs of life.

Indeed, my expectation of you is only good, so preserve my rights over you by continuing your kindness towards me, through maintaining the ties (of blood-relations), doing all types of good deeds, supplicating and seeking forgiveness (for me), visiting my grave, and keeping ties with my relatives and my friends.

Pardon me – all of you, May Allāh bless you all – free me of blame for my shortcomings in that which is your right, and overlook my sins committed against you, and may Allāh overlook your sins.

I also remind you to be patient with my separation (at the time of death), and to avoid disobedience to Allāh with *Niyāḫah* (wailing) over me, or building any structure over my grave, or any other religious infractions (opposed to the Islāmic Law).

And I hope that you will remain at my grave, after I am buried, equal to the amount of time that it takes to slaughter a camel and cut it up into pieces, all that time asking (Allāh) that I remain firm (during the questioning in the grave).

As for my personal bequest for my loved ones, it is as follows:

Firstly: Begin by paying all of my debts, returning all that has been left in my care and entrusted to me, from that which I am responsible to return to the people; as well as the monetary obligations upon me which are owed to Allāh. Execute what is in this *Wa<u>s</u>eeyah* of mine, from what I have bequeathed to others besides my inheritors, or any endowment (*Waqf*) and that which is similar to this. All of this is made clear in the following pages of this *Wa<u>s</u>eeyah*.

Secondly: I request that:

(...) be in charge of my young children, and the overseeing of their wealth, and allowing it to grow until they reach the age of full maturity (i.e. the legal age of responsibility).

Thirdly: I request that:

(......................................) be in charge of the remainder of the inheritance until it is distributed.

Fourthly: I request that:

(..) be responsible for seeing to it that my daughters are married.

O my beloved...know that the most comprehensive matter is observing *Taqwa* of Allāh, the Most High. So, observe *Taqwa* of Allāh in secret and in public. Allāh is the One I leave behind to watch over you in every situation and circumstance; and the appointed meeting – by the permission of Allāh – is the Place of Permanence and Eternal Bliss, in the High Garden of Allāh.

May Allāh seal my life and yours with good. And may the Peace be upon you and the Mercy of Allāh and His Blessings. And may the Praise of Allāh (in the Highest Assemblies of the Angels), and Peace, Safety and Security be upon the Servant of Allāh and His Messenger, Muhammad, and upon his family, followers and companions – all of them.

Name and Signature of the Testator (i.e. the one who is writing the *Waseeyah*):

(Print) (Signature)

Name and Signature of the First Witness

(Print) (Signature)

Name and Signature of the Second Witness

(Print) (Signature)

In the following pages are a detailed clarification of my *Wa<u>s</u>eeyah.* I ask Allāh, the Most High, to grant you (all) success in executing it in its totality as long as it is in accordance with the Divine Law of Allāh, without any injustice in it nor transgression or sin.

The ***Waseeyah*** for those who are not my inheritors, not to exceed one-third

1. ....

2. ....

3. ....

4. ....

5. ....

6. ....

7. ....

8. ....

9. ....

10. ....

Advice

Know – O my Muslim brother – that the charity which is given during your life-time, as well as the endowment which is implemented or executed for the benefit of different types of charities, in general, are better than making a bequest for these purposes (to be executed) after one's death. It also removes the likelihood of the inheritors disputing over its supervision after your death.

In the authentic Hadeeth which was reported by Abu Hurairah (RadiyAllāhu an-hu), he said: "**A man came to the Prophet (SallAllāhu Alaihi wa Sallam) and said: O Messenger of Allāh (SallAllāhu Alaihi wa Sallam), which charity is greatest in reward? The Prophet (SallAllāhu Alaihi wa Sallam) said: "That you give charity while you are healthy (not about to die) and feeling stingy (not wanting to give), fearing poverty, hoping to become wealthy. Do not delay (i.e. giving the charity) until your soul is about to exit the throat (at the approach of death), then you say: 'This (money or property) is for so-and-so', - while (at this point) it already belongs to so-and-so.**" [Reported by al-Bukhāree, Muslim, Abu Dāwood, an-Nasā'ee and Ahmad]

Al-Awqāf (The Endowments)

Specifying the **Waqf** (Endowment):

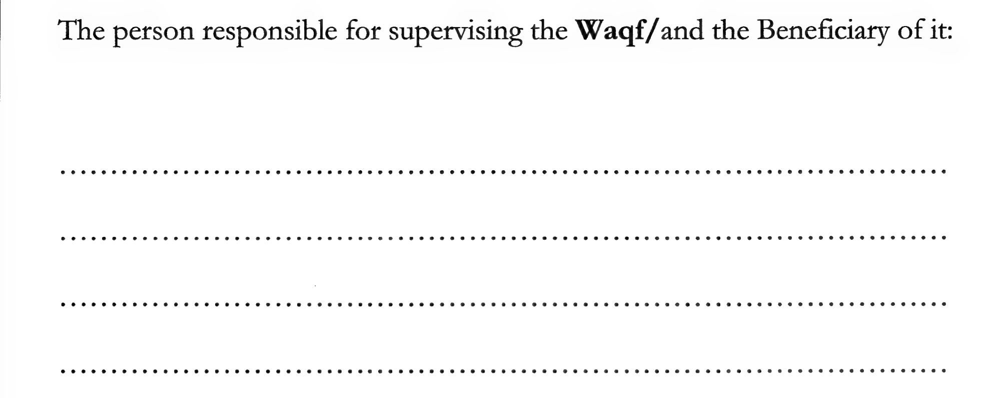
....

....

....

....

The person responsible for supervising the **Waqf/**and the Beneficiary of it:



ADVICE

Remember that there are many avenues of charity in your country which await the Charitable Endowment, in order to support the orphan, poor or needy person, or a caller (to Islām) inside or outside (the country); or to establish an Islāmic Center, build a Masjid; or to support the teaching and memorization of the Noble Qur'ān; or for spreading the call (to Islām) among the minorities; or to support the youth in getting married. So, do not restrict and confine your endowment to your wealthy *male* children, intending to deny the *females* (their share). Indeed, this is forbidden by divine Law.

Do *not* put in your *Wa<u>s</u>eeyah* that which will result in it being wasted, as is the situation with many of the endowments which we see now. So, store up for yourselves that which you would love to see in your record (of good deeds) in the Hereafter.

(يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ﴿١٩﴾)

"It will be the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allāh." [Qur'ān, 82:19]

Clarification of **My Debts** Owed to Others

Name of the Person I Owe	**Date of the Debt**	**Amount**	**Date Payment Is Due**	**Notes**

....

....

....

ADVICE

My Muslim brother, if you are able to meet Allāh **without having any debt upon you**, then do so. As it has been reported from Abdullāh ibn Qatādah, from his father (Rad̲iyAllāhu an-hu), who said:

"A man came to the Prophet (S̲allAllāhu Alaihi wa Sallam) while he was standing upon the *minbar* (elevated place of standing from which the Khut̲bah is given). The man said: O Messenger of Allāh (S̲allAllāhu Alaihi wa Sallam) what if I went out with my sword in the Way of Allāh, being patient, hoping (for a reward from Allāh), moving forward without turning back (from the enemy), until I am killed – do you think Allāh will expiate from me my sins? He (S̲allAllāhu Alaihi wa Sallam) said: Yes (Allāh will expiate your sins). Then, when the man turned away, the Prophet (S̲allAllāhu Alaihi wa Sallam) called him and said: This is (the angel) Jibreel, saying: [you will have your sins expiated] *unless you have debt against you.*" [Reported by Muslim, Tirmidhee, Ah̲mad, Mālik, ad-Dārimee, An-Nasā'ee; and the actual wording is from an-Nasā'ee.]

Clarification of wealth (money) and other things ***due to me*** which are in the hands of others

Name of the Debtor	Date of the Debt	Amount	Date Payment Is Due	Notes

....

....

....

ADVICE

I remind you, my Muslim brother, of the virtue of giving more time to someone who is in difficulty or forgoing the debt.

On the authority of Abu Hurairah (Ra<u>d</u>iyAllāhu an-hu), that the Messenger of Allāh (<u>S</u>allAllāhu Alaihi wa Sallam) said: **There was a man who had not done any good whatsoever. He used to lend people money and say to those he sent out (to collect the debts): collect whatever is easy (for them to pay) and leave whatever is difficult (for them to pay) and excuse them (from paying) – perhaps Allāh, the Most High, will excuse us (i.e. pardon our sins).**

So, when that man died, Allāh, the Mighty, the Majestic, said to him: Have you done any good at all? The man said: No, except that I had a servant and I used to lend money to the people; so, whenever I sent him to collect (my money), I would say to him: 'Take from them whatever is easy (for them to pay) and leave whatever is difficult (for them to pay) and excuse them (from paying) – perhaps Allāh, the Most High, will excuse us (i.e. pardon our sins). So, Allāh, the Most High said: Indeed, I have excused (i.e. pardoned) you. [Reported by al-Bukhāree and Muslim]

Clarification of the **deposits** and **trusts** *belonging to me* which I have left in the custody of others:

1.

2.

3.

4.

5.

Clarification of **non-movable properties** *left behind*; like real estate (buildings):

1.

2.

3.

4.

5.

Clarification of the **shares** (*Musāhamāt*) in companies, etc. *belonging to me*:

The Company	**Number of Shares**
1.	
2.	
3.	
4.	
5.	

Clarification of my shares in business and trade and my financial partnerships with others:

The Company	**Number of Shares**
1.	
2.	
3.	
4.	
5.	

[Other Matters Requiring] Clarification

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

14.

May Allāh pardon me and you and seal our lives and the lives of our parents with good, and make us all to be among those who have a long life and good deeds.

The one who hopes for the mercy of his Lord when he meets Him; the one who has prepared this sample of the *Wa_seeyah*: Khālid ibn Sa'ood al-_Haleebee.

Translation: Abu Mu_hammad, Abdur-Ra'uf Shākir [9/29/2013]

at-Talqeen (Instructing) The Dying Person To Say: 'Lā Ilāha IllAllāh'

By Imām al-Albānee (Rahimahullāh)[77]

Chapter: Instructing The Dying Person (to recite) The Testimony Of *Tawheed* (i.e. *'Lā Ilāha IllAllāh'*)

The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'Frequently recite the testimony of *'Lā Ilāha IllAllāh'* (i.e. nothing has the right to be worshiped except Allāh), before there comes between you and its recitation that which prevents you from saying it. And instruct your dying ones to say it.'[78]

al-Imām al-Albānee (Rahimahullāh) said: This indicates that it is legislated in the *Sharee'ah* to instruct the *Muhtadar* (person on the brink of death) to recite the Testimony of *Tawheed* (i.e. 'nothing has the right to be worshiped except Allāh'), hoping that they will say it, and as a result be successful (in dying upon *Islām* and being admitted into paradise).

What is intended by the words *'your dying ones'* is: the one who is on the brink of death [but has not yet died], since he is still in the position of being held responsible (for actions), and hence it is possible that he will benefit from this instruction, and therefore be reminded of the *Shahādah* (Testimony of *'Lā Ilāha IllAllāh'*) and recite it. And as a result, he will be from *Ahlul-Jannah* (the People of Paradise).

As for instructing him *after death*, in addition to this being an innovation, which has not been reported in the *Sunnah*, it has no benefit, since he has exited from the place of being held responsible (for actions), and gone on to the place of reward/recompense; and because he is not able to be reminded (in death).

Allāh says: 'This is only a *Reminder* and a plain Qur'ān. That he or it (Muhammad or the Qur'ān) may give warning to him who is *living*...' [Qur'ān, 36:69, 70]

The manner of instructing (the dying person) is that he be *commanded* to recite the Testimony of *Tawheed* (i.e. 'nothing has the right to be worshiped except Allāh'). And as for what has been mentioned in some of the books

[77] Mawsoo'ah al-Albānee fee al-'Aqeedah, 9/15-21
[78] *Silsilah al-Ahādeeth as-Saheehah*, 1/836, no. 467

that it (i.e. the Testimony of *Tawheed*) be mentioned in his presence, and that he *not* be *commanded* to recite it - this is in opposition to the *Sunnah* of the Prophet (SallAllāhu Alaihi wa Sallam).[79]

Chapter: Should Anything Be Added - In The *Talqeen* Of The Dying Person - Beyond The Testimony of *'Lā Ilāha IllAllāh'*?

Question: The dying person is to be instructed to recite the Testimony of *'Lā Ilāha IllAllāh'* (i.e. 'nothing has the right to be worshiped except Allāh'). Should anything be added beyond (the words of *Tawheed*) to include: *'Muhammad Rasoolullāh'* [Muhammad (SallAllāhu Alaihi wa Sallam) is the Messenger of Allāh]? And has there come to us an authentic *Hadeeth* with this meaning?

Imām al-Albānee (Rahimahullāh) said: No! [you must not add anything to this, and there is no authentic *Hadeeth* to support doing it]. That which has come to us (in the *Sunnah*) is that which you already know: 'Instruct your dying ones to recite: *'Lā Ilāha IllAllāh'* (i.e. nothing has the right to be worshiped except Allāh),'[80] - meaning: In this situation, the instruction is (to recite) the foundation of *al-Islām*, which contains within it having faith in 'Muhammad is the Messenger of Allāh', as well as in all of the pillars of faith...etc.

So, this is not the occasion - at this moment - for teaching. Rather, it is exclusively the occasion for instructing and reminding of the *foundation* of *al-Islām*, which is none other than *at-Tawheed.*

It is sufficient - and there is no need for what we might call philosophy[81] and 'just a lot of talk' - that we say: This is how the Messenger (SallAllāhu Alaihi wa Sallam) said it: 'Instruct your dying ones to recite, *'Lā Ilāha IllAllāh'* (i.e. nothing has the right to be worshiped except Allāh)' [in this kind of situation].

While, in the likes of the *Hadeeth*: 'I have been commanded to fight until they bear witness *'that nothing has the right to be worshiped except Allāh'*, he (SallAllāhu Alaihi wa Sallam) said (additionally): *'and that Muhammad is the Messenger of Allāh'*.

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[79] *Silsilah al-Ahādeeth as-Saheehah*, 1/836.

[80] Saheeh Muslim, no. 916, 917.

[81] i.e. people adding things from their intellect that has no basis in revelation, thinking that they are smart.

For this reason, we stop at what the Messenger (SallAllāhu Alaihi wa Sallam) taught us, and do not make any increase whatsoever beyond the Testimony of *'Lā Ilāha IllAllāh'*.[82]

Chapter: The Importance Of Instructing The Dying Person To Recite The *Shahādah*, And The Innovation Of Reciting *Yā-Seen*[83] In Their Presence, And The Permissibility Of A Muslim Attending At The Time Of A Non-Muslim Dying For The Purpose Of Inviting Him To *Islām*.[84]

al-Imām al-Albānee (Rahimahullāh) said: When death come to the sick person, the following matters are obligatory upon those present with him:

One: To instruct him to recite the *Shahādah* (Testimony of *'Lā Ilāha IllAllāh'*), based upon the sayings of the Prophet (SallAllāhu Alaihi wa Sallam): 'Instruct your dying ones to recite: *'Lā Ilāha IllAllāh'* (i.e. nothing has the right to be worshiped except Allāh)'; 'Whoever's final speech is *'Lā Ilāha IllAllāh'* - at the time of death - will enter the paradise at some point in time, even if what befalls him (of punishment) before that befalls him.'

And in another *Hadeeth*: 'Whoever dies without committing *Shirk* (association of partners) with Allāh will enter the paradise.' Reported by Muslim in his *Saheeh* (authentic collection).

Two & Three: To *supplicate* for him (i.e. the dying person), and to *not say anything* in his presence *except that which is good.*

This is based upon the *Hadeeth* of Umm Salamah (RadiyAllāhu 'an-hā), in which she said: The Messenger of Allāh (SallAllāhu Alaihi wa Sallam) said: 'If you are in the presence of a sick person or a dying person, then you must say that which is good, for indeed the angels say *'Āmeen'* to whatever you say (i.e. they ask Allāh to *accept* what you say).'[85]

The *Talqeen* (instructing the dying person) is not (merely) *mentioning* the *Shahādah* (Testimony of *'Lā Ilāha IllAllāh'*), in the presence of the dying person and causing him to hear it. Rather, it is *commanding* him to say it - unlike what some people think.

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[82] al-Hudaa wan-Noor, no. 299, Recording Time: 00:43:20
[83] The thirty-six (36) chapter of the Qur'ān.
[84] *Ahkām al-Janā'iz*, pgs. 19 - 21.
[85] Reported by Muslim and al-Bayhaqee (3/384) and others besides them.

The evidence for this is the *Hadeeth* of Anas (RadiyAllāhu 'an-hu): That the Messenger of Allāh (SallAllāhu Alaihi wa Sallam) visited a man from the Ansār and said to him: 'O *Khāl* (maternal uncle)! Say: '*Lā ilāha illAllāh* (there is nothing worthy of worship except Allāh). The man said: Am I a *Khāl* (maternal uncle) or *'Āmm* (paternal uncle)? So, the Prophet (SallAllāhu Alaihi wa Sallam) responded, saying: Rather, you are a *Khāl* (maternal uncle). The man then said: So, it will be good for me that I say: '*Lā ilāha illAllāh* (there is nothing worthy of worship except Allāh)'? Thereupon, the Prophet (SallAllāhu Alaihi wa Sallam) said: Yes!'

As for reciting Soorah *Yā-Seen*[86] in the presence of the dying person, and turning him in the direction of the *Qiblah* (i.e. towards Makkah), there is no authentic *Hadeeth* supporting this. Rather, Sa'eed ibn al-Musayyib (Rahimahullāh) disliked being turned towards the *Qiblah*. He said: Isn't the dying person a Muslim?' [i.e. when he actually dies, as a Muslim he will be placed *in his grave* towards the *Qiblah*].

On the authority of Zur'ah ibn 'Abdur-Rahmān that he was present with Sa'eed ibn al-Musayyib (Rahimahullāh) during his sickness, while Abu Salamah ibn 'Abdur-Rahmān was with him, and Sa'eed became unconscious. Abu Salamah ordered that the bed of Sa'eed be turned towards the *Ka'bah*, and then Sa'eed regained consciousness. He said: You (people) have turned my bed around!? They said: Yes. So, Sa'eed looked towards Abu Salamah and said: I believe it was done with your knowledge, [is that so]? Abu Salamah said: I have (in fact) ordered them to do so. So, Sa'eed (Rahimahullāh) ordered that his bed be turned back as it was before.[87]

And there is no harm in a Muslim attending at the time that a disbeliever is approaching death, for the purpose of inviting him to *Islām*, with hope that he will submit (to Allāh).

This is based upon the *Hadeeth* of Anas (RadiyAllāhu 'an-hu), who said: There was a young Jewish boy who used to serve the Prophet (SallAllāhu Alaihi wa Sallam) and who then became ill. The Prophet (SallAllāhu Alaihi

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[86] The thirty-six (36) chapter of the Qur'ān.
[87] Reported by Ibn Abi Shaybah in al-Musannaf, 4/76, with an authentic chain from Zur'ah.

wa Sallam) came to visit him in his sickness, sat at his head and said to him: 'Enter *Islām*'. The boy looked to his father who was there with him [i.e. asking his permission]? So, the father said to him: Obey Abu-l-Qāsim (i.e. the Prophet) (SallAllāhu Alaihi wa Sallam). So, he entered *Islām*. The Prophet (SallAllāhu Alaihi wa Sallam) went out, saying: 'Praise belongs to Allāh Who saved him (i.e. the boy) from the Hell-Fire'.

When the boy died, the Prophet (SallAllāhu Alaihi wa Sallam) said (to the Muslims): Perform prayer (i.e. the funeral prayer) over your companion [i.e. who became one of your companions by entering *Islām*].[88]

Chapter: The Ruling Concerning Instructing The Deceased To Recite The *Shahādah* After His Death[89]

[After some discussion, the Imām mentions the *Hadeeth*]: "Whoever dies while his final words were: *Lā Ilāha IllAllāh* (i.e. nothing has the right to be worshiped except Allāh)..., or as the Prophet (SallAllāhu Alaihi wa Sallam) actually said it.

On this occasion [it is appropriate to mention] that there are some scholars who are saying - and according to me, this view of theirs resembles the *'philosophical speech'* which has no basis in the *Sharee'ah*. Rather, it does not (even) have any rational basis.

They are saying: It is *not* proper for the one attending the person at the point of death to say to him, **Say**: *Lā Ilāha IllAllāh*. Rather, he must merely *mention* Allāh and (himself) say: *Lā Ilāha IllAllāh... Lā Ilāha IllAllāh,* reciting this audibly (for the dying person to hear it), with hope that the *dying person* will become *attentive* - after being *unmindful* - at this dangerous moment [of the approach of death], and then he (the dying person) might say: *Lā Ilāha IllAllāh*.

Why is it that some (of the scholars) say this, i.e. that it is not proper to *command* the dying person to say, *Lā Ilāha IllAllāh*? It is out of fear that he might refuse this command, resulting in the end of his affair being that he

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[88] Reported by al-Bukhāree, al-Hākim, al-Bayhaqee and Ahmad (3/175, 227, 260, 280) and the additional words are in a narration of Ahmad.
[89] *Rihlatun-Noor*, recording 8A, 00:44:03

dies upon disbelief, and we seek refuge in Allāh (from that). This is what they *claim.*

However, I say: There has come to us in the authentic *Sunnah* that which makes clear (for us) that the saying of the Prophet (SallAllāhu Alaihi wa Sallam): *'Instruct* your dying ones to recite: *'Lā Ilāha IllAllāh'* (i.e. nothing has the right to be worshiped except Allāh),' - means nothing more than, *command* the one who is at the approach of death to say, *'Lā Ilāha IllAllāh'.*

This is reported in Saheeh al-Bukhāree, at the time when a young Jewish boy who used to serve the Prophet (SallAllāhu Alaihi wa Sallam) became ill. The Prophet (SallAllāhu Alaihi wa Sallam) visited him and found that he was at the brink of death. So, the Prophet (SallAllāhu Alaihi wa Sallam) said to him: **Say**: *Lā Ilāha IllAllāh* (i.e. nothing has the right to be worshiped except Allāh). This (then) is the *Talqeen* (i.e. the *correct* way to instruct the person who is at the approach of death).

From this, it is befitting that we take a *benefit*, which is: That the *sayings* of the Prophet (SallAllāhu Alaihi wa Sallam) must be explained by his *actions* (SallAllāhu Alaihi wa Sallam). Hence, *as-Sunnah al-Qawleeyah* (i.e. *Sunnah* derived from his *speech*) is made clear by *as-Sunnah al-Fi'leeyah* (i.e. *Sunnah* derived from his *actions*).

For this reason, the saying of Prophet (SallAllāhu Alaihi wa Sallam): 'Instruct your dying ones to recite: *'Lā Ilāha IllAllāh'* (i.e. nothing has the right to be worshiped except Allāh),' - it has been said, as you have just heard, that one should *merely recite* in the presence of the dying person, *'Lā Ilāha IllAllāh'*, and not address him, by saying: **Say**: *'Lā Ilāha IllAllāh'.*

However, *as-Sunnah al-Fi'leeyah* (i.e. *Sunnah* derived from the *actions* of the Prophet) has come clarifying the *intended meaning* of: *'Instruct* your dying ones to recite: *'Lā Ilāha IllAllāh'* - and it is that the dying person be *commanded* to say, *'Lā Ilāha IllAllāh'.*

This is what the Messenger (SallAllāhu Alaihi wa Sallam) did at the time when he visited the young Jewish boy who used to serve the Prophet (SallAllāhu Alaihi wa Sallam). And he was a Jew, son of a Jew. Yet, the Messenger (SallAllāhu Alaihi wa Sallam) is the most noble of the people in character. And even though the young boy was Jewish, he still visited him.

However, the Prophet (SallAllāhu Alaihi wa Sallam) availed himself of this opportunity to convey to the people the knowledge and the *Deen* (of *Islām*). So, he took advantage of the occasion and said to the boy: O young man! **Say**: *'Lā Ilāha IllAllāh'*. While, at the head of the boy was his Jewish father. So, the boy looked to his father, as though to say to him: What do you think (I should do)?...

Here you hear Muhammad (SallAllāhu Alaihi wa Sallam) saying to me, **Say**: *'Lā Ilāha IllAllāh'*. So, this filthy (father) - and this is how it is with the disbelievers, as Allāh, the Most High said: 'Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad) as they recognize their sons...'[90] And he (the father) knows that the invitation of the Messenger (SallAllāhu Alaihi wa Sallam) is *Truth*. However, as Allāh, the Most High, also said, in the other verse: 'And they belied them (i.e. those verses) ***wrongfully*** and *arrogantly*, though their own selves were convinced thereof [i.e. that those verses are from Allāh]...[Qur'ān, 27:14].

When this Jewish man saw that his son is on the road to death, and that there will be no life for him after that, he said to him: Obey Abu-l-Qāsim, Obey Abu-l-Qāsim (i.e. the Prophet). He was saying to his Jewish son: **Say**: *'Lā Ilāha IllAllāh'* (i.e. nothing has the right to be worshiped except Allāh). At the same time, this Jewish father is ***disbelieving*** in *'Lā Ilāha IllAllāh'*. However, since he knows that his son is on the road to death, and there is no (future) life for him if he dies as a Jew, he said to him: Obey Abu-l-Qāsim (i.e. the Prophet). As for himself (i.e. the father), he remained upon *disobedience* to Abu-l-Qāsim - due to (his) stubbornness, disbelief and misguidance.

The point here is that the young man said: *'Ash-hadu an Lā Ilāha IllAllāh'* : I bear witness that nothing has the right to be worshiped except Allāh, and then his soul exited (from his body). The Prophet (SallAllāhu Alaihi wa Sallam) said: All of the praise belongs to Allāh, Who has saved him - through me - from the Hell-Fire.

[90] Qur'ān, 2:146.

So, this is *at-Talqeen al-Mashroo'* (the legislated manner of instructing the person at the point of death), i.e. that it be said to the dying person: **Say**: *'Lā Ilāha IllAllāh'*.

As for instructing him *while he is in his grave*, this will not benefit him at all - whether at the time of burying him or after the burial is complete - since he is *dead*, has no *movement* and does not *hear* what he is being instructed to say. And even if he heard (what is being said), he will not (be able to) respond - since he has exited (this world) with whatever he has earned in this world of *Emān* (faith) and righteous deeds or *Kufr* (disbelief) and evil deeds.

I ask Allāh, the Blessed and Most High, to grant us success in understanding *Islām* with a correct understanding, and that He grant us righteous deeds. Indeed, He is the One Who Hears and Responds. And all of the praise belongs to Allāh, the *Rabb* (Creator, Owner and Controller) of all of the worlds.